

# The Literary Journal,

AND GENERAL MISCELLANY OF SCIENCE, ARTS, HISTORY, POLITICS,  
MORALS, MANNERS, FASHION, AND AMUSEMENTS.

No. 44. LONDON, SATURDAY, JAN. 23, 1819. PRICE 9d.

THE PORTLAND OR BABERINI VASE.

FIGURE II.



FIGURE III.





THE  
PORTLAND OR BARBERINI VASE.

FIGURES II AND III\*.

THE verses quoted from Dr. Darwin's Botanic Garden, (see above, No. 41, page 2), and written on occasion of Mr. Wedgwood's copy of the Portland Vase, conclude with the following lines, descriptive of the figure on its bottom, (see the preceding page, Fig. II,) which, from the manner in which the vase is fixed at the British Museum, is not to be seen by visitors:—

"Beneath, in sacred robes the Priestess dress'd,  
The coif close hooded, and the flutt'ring vest,  
With pointing finger guides th' initiate youth,  
Unweaves the many-coloured veil of Truth,  
Drives the profane from Mystery's bolted door,

And silence guards the Eleusinian lore."

*Economy of Vegetation, Canto II. l. 340.*

Dr. Darwin explains himself further, in the following passage, which is extracted from the notes to his poem:—  
"The figure on the bottom of the vase is on a larger scale than the others, and less finely finished, and less elevated; and as this bottom part was afterward cemented to the upper part, it might be executed by another artist, for the sake of expedition; but there seems no reason to suppose that it was not originally designed for the upper part of it, as some have conjectured. As the mysteries of Ceres were celebrated by female priests (for Porphyrius says, the ancients called the priestesses of Ceres, Melissai, or Bees,) which were emblems of chastity. Div. Leg. vol. 1, p. 235; and as, in his Satire against the sex, Juvenal says, that few women are worthy to be priestesses of Ceres, Sat. vi, the figure at the bottom of the vase would seem to represent a Priestess or Hierophant, whose office it was to introduce the initiated, and point out to them and explain the exhibitions in the mysteries, and to exclude the uninitiated, calling out to them, 'Far, far retire, ye profane!' and to guard the secrets of the temple. Thus, the introductory hymn sung by the hierophant, according to Eusebius, begins, 'I will declare a secret to the initiated, but let the doors be shut against the profane.' Div. Leg. vol. 1, p. 171. The priestess or hierophant appears in this figure with a close hood, and dressed in linen, which sits close about her; except a light cloak, which flutters in the wind. Wool, as taken from slaughtered animals, was esteemed profane by the priests of Egypt, who were always

\* For Figure I, see the Literary Journal, No. 41.

dressed in linen. Apuleius, p. 64. Div. Leg. vol. 1, p. 318. Thus Eli made for Samuel a linen ephod. Samuel, i. 3.

"Secrecy was the foundation on which all mysteries rested: when publicly known, they ceased to be mysteries; hence a discovery of them was not only punished with death, by the Athenian law, but, in other countries, a disgrace attended the breach of a solemn oath. The priestess, in the figure before us, has her finger pointing to her lips as an emblem of silence. There is a figure of Harpocrates, who was of Egyptian origin, the same as Orus, with the lotus on his head, and with his finger pointing to his lips, not pressed upon them, in Bryant's Mythol. vol. 1, p. 398, and another female figure standing on a lotus, as if just risen from the Nile, with her finger in the same attitude: these seem to have been representations or emblems of male and female priests of the secret mysteries. As these sorts of emblems were frequently changed by artists for their more elegant exhibition, it is possible the foilage over the head of this figure may bear some analogy to the lotus above-mentioned.

"This figure of secrecy seems to be here placed, with great ingenuity, as a caution to the initiated, who might understand the meaning of the emblems round the vase, not to divulge it. And this circumstance seems to account for there being no written explanation extant, and no tradition concerning these beautiful figures handed down to us along with them.

"Another explanation of this figure at the bottom of the vase, would seem to confirm the idea that the basso-relievos round its sides are representations of a part of the mysteries; I mean that it is the head of Atis. Lucian says, that Atis was a young man of Phrygia, of uncommon beauty; that he dedicated a temple in Syria to Rhea, or Cybele, and first taught her mysteries to the Lydians, Phrygians, and Samothracians, which mysteries he brought from India. He was afterwards made an eunuch by Rhea, and lived like a woman, and assumed a feminine habit, and, in that garb, went over the world teaching her ceremonies and mysteries. Dict. par M. Danet, art. Atis. As this figure is covered with clothes, while those on the sides of the vase are naked, and has a Phrygian cap on the head, and, as the form and features are so soft, that it is difficult to say whether it be a male or female figure, there is reason to conclude, 1. that it has reference to some particular person of some particular coun-

try; 2. that this person is Atis, the first great hierophant, or teacher of mysteries, to whom M. de la Chausse says, the figure itself bears a resemblance. Museo. Capitol, tom 4, p. 402.

"In the Museum Etruscum. vol. 1, plate 96, there is the head of Atis with feminine features, clothed with a Phrygian cap, and rising from very broad foliage, placed on a kind of term supported by the paw of a lion. Goreus, in his explanation of the figure, says, that it is placed on a lion's foot, because that animal was sacred to Cybele, and that it rises from very broad leaves, because, after he became an eunuch, he determined to dwell in the groves. Thus the foliage, as well as the cap and feminine features, confirm the idea of this figure at the bottom of the vase, representing the head of Atis, the first great hierophant, and that the figures on the sides of the vase are emblems from the ancient mysteries."

Other opinions, concerning the personage represented by Figure II, will be quoted hereafter. At present, we add no more than the subjoined remarks of a correspondent:—"This figure is covered with the 'pyramidal hood,' which is a part of the ancient costume of all nations, and such as is still worn by the peasantry of a great part of Europe. In France it is called a 'capote.' Being a part of the ordinary costume of antiquity, it was a part of the costume of the priests, who were not originally distinguished by their dress from other persons. The priests and priestesses of the sun might subsequently affect a greater tendency than others to the pyramidal form, or form of ascending flame. In the end, the hood being a part of the costume of the priest, became an established attribute of the god."

Figure III represents one of the handles of the vase, with the mark with which it is ornamented. A mask is usually understood to have always been employed by antiquity, to denote "a mystery;" a false exterior beneath which a truth is hidden.

(To be continued.)

## REVIEW OF BOOKS.

*Reformation in the Catholic Church of Germany, and the Downfall of Papal Authority, detailed in a Correspondence with the Court of Rome, on the Subject of the Nomination of the Vicar-General, Baron Von Wessenberg, as Successor in the Diocese of Constance and Diocesan Administrator. Accompanied by Various*



*Documents, and an Introduction by the Attorney-General of the King of Bavaria.* Translated from the German. 8vo. pp. 215. London. 1819.

NOTWITHSTANDING the boasted antiquity of the Papal authority, and the pretension that the Pontiff exercises no other power than what has been transmitted down to him from St. Peter, to whom it was given by Jesus Christ; yet it is a fact, that, formerly, the election of the Pope was not good without the confirmations of the Emperor of Germany, and that all their bulls and grants were dated in such a year "of our Lord the Emperor reigning;" thus they continued until the empire was transferred from the successors of Charlemagne to the Princes of Germany, none of whom being so powerful as a Monarch of France, the Pope usurped from the Emperor the power of his confirmation, and from the Romans the double power they had of electing the emperor, (which was given by Gregory to certain German Princes,) and of electing the Pope of Rome, which was given to the Cardinals by the favour of the Emperor Henry the Second.

The temporal power of the Pope, who once arbitrated the fate of empires, deposed kings, and trampled on their necks, has, long ago, received its death-blow; and its spiritual authority, though now sufficiently extensive, was much shorn by the reformation; it is now sustaining another attack, as will appear from a notice of the work before us.

The contest now pending between Baron Wessenberg, the Catholic Bishop of Constance, and the See of Rome, occupies the attention of all Germany, from the obstinacy with which it is maintained by both parties; and as, three hundred years ago, Luther wrested one half of Europe from the grasp of papal usurpation, the Germans are not without hopes that Wessenberg may pave the way for the speedy emancipation of the remainder; the Lutherans and Calvinists are already united, and the Papal supremacy is considered as the only obstacle to the religious union of all Germany; this is not the illusion of the Protestants, but "every enlightened Catholic in Germany looks to the cessation of the Papal power, as to an event near at hand. Whoever has travelled through Germany will acknowledge the truth of this observation," and this consummation, we are told, is no less wished by the people than by "most of the Catholic Princes of Ger-

many" who "feel an ardent desire to free themselves and their people from the shackles of hierarchical usurpation."

Before we enter into a detail of this quarrel, which we shall do as briefly as possible, we shall quote the character of Baron Wessenberg, as given in the advertisement to the work:—

"Among both the Catholics and Protestants in Germany, but one opinion prevails as to the conduct and the praiseworthy intentions of Baron Wessenberg; they are unanimous in their wishes for his success. He bears the character of a pious, a moral, and a benevolent man, and his zeal in the good cause is indefatigable. His piety is without superstition, his moral principles are of the purest kind, his charity is without ostentation, and his activity unparalleled. Like the primitive teachers of Christianity, he frequently assembles the clergy of his diocese, instructs them in the holy scriptures and in matters of religion, and enjoins them to communicate his lessons to their flocks. On every Sunday, the priests are made to catechize the young and the old, in their respective churches. In fact, Wessenberg, like Luther, is undaunted in his undertaking, and, like him, grounds his reformation on the scriptures. Wessenberg, like Luther, has innumerable followers, and, like him, enjoys the support of many sovereigns."

In the changes which took place in the political relations of the Catholic Church in Germany, in 1803, when the estates and possessions of bishops, chapters, &c. were transferred to the state, parts of six dioceses were brought under the sceptre of the Grand Duke of Baden, who thereby acquired the right of nominating successors to the sees as they became vacant. In 1816, the Prince Primate expressed his wish that a successor should be appointed to him as Bishop of Constance, in the person of his Vicar-General, Baron Ignatius Henry Von Wessenberg, a nomination which the Grand Duke did not hesitate to make, especially as "the diocesan clergy, the capitulars of the former cathedral of Constance, the ordinariate, and the community of the diocese, approved of his election." The Pope, however, refused to confirm the election, "and commanded the chapter to make a more worthy choice, and ordered every Roman spiritual tribunal to pay no attention to the acts and writings of the person thus rejected," without assigning any other than general reasons for such rejection.

The Grand Duke remonstrated with the Papal See, but at the same time issued a decree for maintaining the appointment. The Baron now

determined on going to Rome, and ascertaining the charges against him, which, after an interval of seven weeks, he obtained in a note from the Cardinal Secretary of State; they were of two descriptions, first, on the grounds of erroneous doctrines and sentiments, and, secondly, as to the administration of the diocese. We shall pass over the accusation of the baron, being a freemason, a Unitarian, &c. &c. which, with several others made against him, he most positively denies, and only notice those doctrinal points which he admits, and which are declared to be heretical; these principally relate to marriages and domestic baptism.

It appears that Baron Wessenberg, while Vicar-General of Constance, issued an ordinance respecting marriage, in which was the following:—

"No espousals shall hereafter be deemed obligatory, except such as are made in presence of the parochial clergyman and two witnesses: pregnancy also, which has taken place under the hope and promise of marriage, shall not hereafter carry with it the obligation to marry: all who are desirous of marrying, whether majors or minors, must acquaint their parents or guardians of their intention to marry; so that a matrimonial promise, of which they have not received any knowledge, shall not be valid."

This decree is declared to be openly at variance with the common law, and contrary to the Council of Trent, which

"Anathematizes whoever falsely affirm that marriages contracted without the consent of parents are invalid, and the parents who entertain such an opinion, or that they can annul the marriage."—p. 13, note.

Another decree of the Baron's, respecting mixed marriages, or the marriage of a Protestant with a Catholic, is still more obnoxious; the objectionable passages, which are declared to be "directly contrary to the most sacred reservations and caveats," are as follow:

"In all such mixed marriages, it must be adopted as a principle, that the catholic pastors shall exhort the catholic party, with all the energy and fervency in their power, to stipulate in the marriage contract that all the children be brought up in the principles of the catholic religion.

"If, however, this desirable object cannot be obtained, nothing then remains but to frame the marriage contract, so that the children of the male sex be educated in the religion of the father, and those of the female sex in the confession of the mother."

"As to the baptism of the children of such marriages, it can admit of no doubt, that if it has been stipulated in the marriage contract that the religious education of the children shall be regulated



by their sex, the baptism ought, in like manner, to be performed, according to the religion of the father or mother."

A third charge, (we mean the third in our list, for it is numbered much higher in Cardinal Consalvi's note,) is that of "communicating baptism to new born children, not in churches, but private dwellings." Another charge is, that of introducing "the mother tongue, and other very scandalous abuses into the holy liturgy, contrary to the strictest prohibitions;" to this charge the Baron thus replies:—

"With respect to the liturgy, the ritual, universally received in the Latin church, has not been altered. It was only recommended to persons having the care of souls, that, in the administration of the holy sacraments, they should, in order to render them more instructive and edifying, contrive to address a few words of exhortation to the persons present, or add a few suitable prayers in the mother tongue\*, and that they should also introduce the common popular melodies into the public worship of God, after rendering them as perfect as possible. For this purpose, a select collection of hymns and prayers, mostly translated from missals, breviaries, &c., was published for the use of believers. If any abuse with respect to the liturgy has ever been discovered on the occasion of visitations, it was always ordered to be corrected without delay."

We have selected the above charges on points of doctrine, which, though declared directly contrary to the Romish religion, are those which the Bishop of Constance is determined to maintain; and as he refused either to acknowledge them as errors, or to resign his bishopric, both of which were unconditionally demanded, after a few notes passing between him and Cardinal Consalvi, he quitted Rome.

The Catholic Minister of a Catholic King, the Attorney-General to the King of Bavaria, in the introduction to this work, gives the following character of the Papal See:—

"Its sway at this day, although more concealed, is the same as it was centuries ago, notwithstanding even the mild character of the present supreme Pontiff. Its aim is the unlimited extension of the papal power over secular princes, as well as ecclesiastical dignitaries.

"To our rulers, the Papal See pro-

\* "Of which prayers and exhortations, suitable formularies, composed in the spirit of the gospel and the church, were published in the archives of the pastoral conferences of the bishopric of Constance; the use of which was, on their desire, allowed to persons having the cure of souls, till an improved ritual should be completed. A prize was offered for the composition of such an improved ritual."

fesses, as far as protestations go, the utmost anxiety to regulate the Catholic concerns in their respective dominions; and this anxiety is sincere in proportion to the submission it meets with on the part of princes disposed to give way to its dictates. But no compact is ever entered into, which does not leave the Court of Rome in the possession of complete victory, a prudent retreat being resorted to as soon as it meets with a prince reluctant to sacrifice his duty towards his people to the plans of hierarchical ambition. The Papal See knows how to defer the execution of these plans, when the moment is deemed unfavourable."

"In defiance of the Canons of the Roman Catholic Church, the power of Pontiffs is no longer to be bounded by either the decisions of councils or the rights of bishops; it is to be maintained in this unlimited sway, and when called into question, is to be still farther enlarged. To arrive at this aim no means are spurned at, not even the mutilation of public documents."

Such is the character of Popery, given by an avowed Catholic, and against such a power it is, that the German Catholics are remonstrating, and seem determined to resist. It is not a little remarkable, that while the Germans are denying the Papal supremacy in the nomination of bishops, the Catholics of Ireland will not yield the *veto* which the Pope has agreed to relinquish to the King of Great Britain, although he refused it to the Catholic Prince of a Catholic state; this has been called a *concession* by the Pope, the term, however, is as improper, as that of *emancipation*, when applied to the Catholic claims, for if those are granted in any form, the *concession* will be on the part of the Protestants.

Little remains to be said on the merits of this work, as it is almost wholly documentary; we cannot, however, but recommend it as on a subject which must interest every Protestant, and as exhibiting a striking instance of the unchanged and unchangeable character of Popery.

*Affection's Gift to a Beloved God-child.* By M. H. 12mo. pp. 127. London. 1819.

THIS is a little volume of sound advice to young females, and may with safety be presented by every mother to her daughter; the most amiable feelings are inculcated, and much of good and evil propensities properly defined. The best exertions and intentions of a sensible woman appear throughout, and are detailed in an affectionate and persuasive style. Considerable acquaintance with the world seems to have been

acquired by the authoress, whose experience forms the ground-work of these her sentiments, assisted by maxims selected from other writers. Piety is conspicuous in every page, and charity recommended in all its branches. The distinctions drawn between the useful and ornamental parts of education, and between amiable and pernicious passions, are striking and just.

If we venture to find fault with any of the subjects, it would be, in seeing a chapter exclusively devoted to love; certainly it is treated of in the most proper manner, and chiefly constituted of warnings against the passion misplaced, which may have its good effect, implanted in the youthful breast before the danger is already arrived, and advice is too late; yet we think the authoress's counsels, in a preceeding chapter, might have been a sufficient allusion, for we are ever afraid of awakening an interest in childhood upon a subject which is generally prematurely called forth without the aid of a monitor, and nothing can be more disgusting than girls troubling their heads about the affairs of the heart, when a doll would be a more suitable object of consideration than a lover. The age is, however, not defined, when this book is to be presented to young ladies, and what might be improper at thirteen, may be appropriate at eighteen. With this exception, we can venture to recommend this publication to parents and teachers, as an assistant in forming the minds of their pupils. It is well, by reading good books on the regulation of the conduct and temper, to impress the importance of the subject upon youthful hearts, and to give them general rules to act upon; when once a sensible female's mind is led to think and act amiably, her own judgment will assist in laying down rules which will be peculiarly necessary for her individual disposition. In giving a few specimens of the work, we will begin with a short extract from the chapter on religion:—

"You cannot be too conversant with the Psalms. In those divine songs the ethereal spirit of true piety is so bright, and combined with such a rich vein of sublime poetry, that it must render them captivating to every feeling, every grateful heart. May you, by a frequent perusal of them, transfuse into your own heart, my child, the holy flame which animated the writer, but may you escape the heart-piercing sorrow of such a repentance as that of David; for, however available such repentance to the soul after death, it is a state of such exquisite suffering, while the consciousness of crime



presses it to the dust, as your innocent heart can form no just idea of!"

In speaking of the cultivation of the mind, the authoress says:—

"But, even without this superior incitement, the search after knowledge opens a wide field of enjoyment, of which the ignorant and the prejudiced have no idea. We are all endued with a desire of knowledge; the powers of genius, taste, and judgment, were not given to us to lie dormant—we were created to be happy, and the faculties of the mind are the sources from whence it flows; for, in the exercise of them do we not rise from low pursuits, and find the 'study of nature lead us to nature's God,' the centre of knowledge, and perennial spring of happiness?"

And, on the same subject:—

"As a further incentive, let me add, that the frivolity and caprice so generally complained of in our sex, greatly arises from their neglect in not exploring those sources of mental enjoyment. The mind cannot endure a vacuum; and if not filled with laudable pursuits, will have recourse to trifles to fill up the void. Hence the passions of envy and vanity, the frivolities of dress, the rivalry of beauty, which agitate, successively, the bosoms of those unemployed beings. These tormentors of peace can never find place in the heart of a girl who has learned to place delight in the performance of domestic duty and intellectual pursuits.

"The disgraceful talent for scandal, which proverbially attaches to our sex, will, to a mind well regulated and cultivated, afford no charm; the liberality and benevolence which are the fruit of knowledge, and, above all, self-knowledge, will induce candour, sweetness, and self-correction, and lead us to pity, rather than too hastily condemn."

From the chapter on astronomy, we select the following:—

"The mind of the being must be lost to all sensibility, who can view without reverence the immensity of space, filled with innumerable lights, suspended from on high, and moving with solemn and undeviating regularity at the behest of the Almighty. Can it be possible to contemplate a nocturnal sky without having the thoughts detached from the earth, and find the soul calmed from the tumult of human passions, rising above human anxieties? There the God of Creation sits sublime, clothed with the high attributes of perfect wisdom and unsullied Majesty."

The following we consider as one of the best specimens in the work, and as a proper lesson for all ages:—

"A consideration for the feelings of others, and a quick perception of what those feelings are, under the different circumstances of life, constitutes, I think, true politeness, and those who possess it not, whatever be their rank, are vulgar.

"Some people seem born with this quality, but it is in every one's power to acquire it. A good temper is necessary, to which must be added, in most instances, a good understanding. Humility is a grand essential in true politeness; for a mind contented to be known for what it really is, is unembarrassed, and ever willing to concede to superior talent, and to every circumstance which does not affect its rectitude.

"Bowing, ceremonious formal compliments, can never be politeness, which is easy, natural, and apparently unstudied; and what can give this but a heart benevolent and ever attentive to the peculiar situation of those we are with."

We also think very favourably of the following definitions of anger:—

"When I speak of the passion of anger, I do not confine myself to what is usually stiled such, viz. violence of invective and recrimination; this is so disgraceful to a woman, so inconsistent in a reasonable being, that I am sure I need not caution my dear girl against it. Anger never arises to this height but when we are conscious of blame, and when we believe we have laid ourselves open to contempt. Whenever, therefore, you feel yourself very angry, suspect yourself in the wrong, and resolve to examine your heart, before you accuse the supposed offender."

The book concludes with a selection of aphorisms, and we doubt not that our extracts will furnish an approved sample of the contents.

#### HEXAMETER LATIN VERSES.

To the Editor of the Literary Journal.

SIR,—If the following two tables are worthy of a place in your admirable Journal, "a Paper for All," I shall be much obliged by your inserting them.

Your's, &c. THOS. H—N.  
2nd August, 1818.

Hexameter, [ἑξάμετρον, of ἑξ, six, and μέτρον, measure,] "consisting of six feet."

The following tables being a curious and admirable contrivance, not doubting but that they will be acceptable to the curious reader, I present them.

The use of the tables for making hexameter Latin verses, and the manner of the operation.

Observe the several directions following:—

1st. Every verse, made by these tables, will be a hexameter verse, and will be made up of just six Latin words.

2nd. Every one of these six words are to be produced out of these six tables respectively, viz. the first word out of the first table, the second word out of the second table, and so on of the third, fourth, fifth, and sixth.

3rd. When you are about to make any verse by these tables, you must, on a piece of paper, write down any six of the nine figures at pleasure.

4th. That these six figures are so

many respective keys to the six tables. The first figure towards the left hand is always to be applied to the first table; the second figure towards the right hand, the second table, and so every one of the six tables. So that the first figure produces out of the first table, the first word of the verse, the second figure by the second table, the second word of the verse; and so every figure of the six, their respective words out of their respective tables.

5th. When you have pitched upon six figures to make your set of, and written them down on a paper, the rule for the operation is this:—with the figure that belongs to its proper table, you must number on with the squares on the same table, till you come to nine, in counting up on the squares, (always reckoning the first square of the table once more than the figure, except it be nine;) and then you are always to count the first square or letter; you must make a stop, (for in the whole operation you must never count past nine,) and write that letter down on a paper, and that is to be the first letter of the Latin word. From thence proceed till you come to the ninth square or letter beyond, and set that down, and so on till the word is wrought out by the table, which you will know by this, that when the word is ended, if you number on till the ninth square, you will find it a blank. As, for example, having chosen the numbers following 1, 3, 2, 4, 3, 6.

The first figure towards the left hand being (1) belongs to the first table, and therefore I call the first square or letter of that table 2, the second square 3, the third 4, and so on, till I come to 9, at which I stop, and the letter being (l) I set it down, and because it is to be the first letter of the first word I set it down in a greater letter, as follows:—

Lurida sinistra, puto producunt fœdera quædam.

Then the next square, wherein I find that letter (l), I reckon one and count till I come to the ninth square again from the said (l) wherein I find the letter (u), which I put down next to (l) as above, from thence I count to the ninth square further, and find the letter (r), which having set down, I count on to the ninth square beyond, and find the letter (i), which having set down, I count on again to the ninth square further and find the letter (d), which having set down, I count on again to the ninth square and there find the letter (a), which having set down, I count on to the ninth square further, and there find a blank, by which I know the word is ended, which is Lurida, as in the verse.

To work the second word out of the second table:—

The second figure being three, I apply it to the second table, and call the first square thereof 4, the second 5, the third to the fourth 7, and so reckon the squares therein, as in the first table, and find in order, the letter (s), which having written down on the paper, in the same line with Lurida, at a convenient distance be-



cause it is to begin another word, and beginning from the square in which I found (s) I count the squares onward, till I come to the ninth square, and finding the letter (i), having set it down, I count on to the ninth square and find the letter (s), having set it down, I count on to the ninth square, and find the letter (t), having set it down, I count on to the ninth square, and finding the letter (r), which I set down, I count to the ninth square, and finding the letter (a), and counting on to the ninth square, I find it a blank, by which I know the word is ended, which is *sistra*.

To work the third word out of the third table:—

I apply to it the third figure in order, which is 2, and therefore call the first square of that table 3, the second square 4, the third 5, the fourth 6, and so orderly, till I number to the 9th square, in which, finding the letter (p), having set it down, in the same line, at a convenient distance, because it is to begin another word, I count from that square, till I come to the ninth, and finding the letter (u), I set that down, and proceed to the next ninth square, and finding the letter (t), which having set down, I count on to the next ninth square, and finding the letter (o), I set that down, and proceeding thence to the next ninth, I find a blank, by which I know the word is finished, and is *puto*.

To work out the fourth word of the verse out of the fourth table:—

I apply the fourth figure in order, which is 4, to the fourth table and count the first square of it 5, the second 6, and so proceeding to the ninth figure, where finding the letter (p), I write it down in the line, at a convenient distance, because it is the first letter of a word, and proceeding to the ninth square I find the letter (r), which having written down, I proceed to the next ninth square, and find the letter (o) and in the next ninth square, the letter (d), in the next ninth the letter (u), in the next ninth (c), in the next ninth (u), in the next ninth (n), in the next ninth (t), and in the next ninth a blank, by which I find the word is ended, and is *producunt*.

To work the fifth word of the verse out of the fifth table:—

The fifth figure, 3, I apply to the first square of the fifth table, calling it 4, and counting the ninth square as before, I find the letter (f), and thence to the ninth (æ), and thence to the ninth (d), and thence to the ninth (e), and thence to the ninth (r), and thence to the ninth (a), and thence to the ninth, finding a blank, I perceive the word is finished, which is *fædera*.

To work the sixth word of the verse not of the sixth table:—

The sixth and last figure of the set being 6, I apply it to the first square of the sixth table, and counting it 7, count to the ninth square, I find (q), which being set down as before, I proceed to the next ninth, and find (u), and in the next ninth (æ), in the next (d), in the next (a), in

the next (m), and in the next a blank, by which I know the word is ended, and is *quædam*, and the whole line is:—

*Lurida sistra puto producunt fædera quædam.*

#### THE VERIFYING TABLES FOR HEXAMETERS.

##### FIRST.

t	i	p	h	a	m	b	l	e	u
g	e	o	s	a	a	u	f	r	n
s	r	p	r	r	r	f	b	e	s
r	e	t	b	i	e	i	a	i	i
r	i	a	d	r	d		m	d	a
a	r	a	a	a	e	a	a		
a				e			e	e	

##### SECOND.

f	s	d	b	v	s	c	s		a
i	a	e	i	i	a	c	e	t	g
m	l	n	s	s	o	l	a	n	n
l	c	t	t	r	a		a	a	a
l	r	r	t		e				a
a	a	a	r	e	e	e	e		

##### THIRD.

s	f	p	t	d	p	p	p	e	e
o	a	u	o	a	u	a	e	q	r
t	i	m	t	t	l	r	u	i	i
s	i	e	o	a	u	i	s		
	t		m	n			s	s	t
	t		t	s	t	t	s	s	t
t	t								

##### FOURTH.

p	p	p	p	p	m	c	p	p	r
r	r	o	r	o	a	r	r	æ	o
o	r	o	n	u	æ	o	m	r	m
t	d	s	s	n	m	o	i	i	e
u	t	a	a	u	n	t	t	n	c
r	b	r	l	s	a	t	d	u	a
u	r	q	t	n	u	u	n	b	n
a	a	r	t	n	n	t	u	t	n
n	a		t	t		n		t	t
n	t			s	t	s			t
s	s	t	s		s	t	s		

##### FIFTH.

t	p	p	v	l	f	a	c	s	e
o	r	e	u	æ	g	r	i	m	c
æ	r	m	d	m	i	d	p	u	l
b	i	e	i	m	e	o	l	i	e
n	t	n	i	r	r	a	a	r	a
a	a	n	a	a			a		
a				e	e		e	e	e

##### SIXTH.

d	s	q	a	p	m	d	n	s	u
æ	u	e	r	u	i	i	æ	r	p
æ	e	a	l	r	q	v	a	e	d
r	v	r	a	r	a			a	b
a	a		a		e	e	m	a	
e		e	e	e					

Accordingly, these following numbers made choice of, and wrought out by the tables, according to the foregoing method, will produce the following verses:—

The numbers 1, 1, 1, 1, 1, 1, produce *Lurida scorta palam prænant crimina nigra.*

The numbers 2, 2, 2, 2, 2, 2, produce *Barbara castra puto causabunt agmina dira.*

The numbers 3, 3, 3, 3, 3, 3, produce *Martia sistra patet monstrabunt fædera multa.*

The numbers 4, 4, 4, 4, 4, 4, produce *Aspera vincla domi producunt lumina prava.*

The numbers 5, 5, 5, 5, 5, 5, produce *Horida bella tuis portendunt verbera acerba.*

The numbers 6, 6, 6, 6, 6, 6, produce *Pessima damna pati promittunt prælia quædam.*

The numbers 7, 7, 7, 7, 7, 7, produce *Igneæ signa fortis proritant pocula sape.*

The numbers 8, 8, 8, 8, 8, 8, produce *Turbida fata sequi præmonstrant tempora dura.*

The numbers 9, 9, 9, 9, 9, 9, produce *Efferata tela ferunt promulgant sidera sava.*

The numbers 1, 3, 2, 4, 3, 6, produce *Lurida sistra puto producunt fædera quadam.*

The numbers 2, 4, 5, 6, 7, 9, produce *Martia vinclatuis promittunt pocula sava.*

And after the same method, by transposing the figures, may be wrought out of these tables as many different verses, to the number of three hundred thousand and upwards.

#### MR. DUFIEF'S SYSTEM.

To the Editor of the Literary Journal.

SIR,—To the philosopher and the philanthropist, nothing can be more interest-



ing than improvements in education. I am persuaded that your readers will regard the subject with delight, and I therefore, hasten to acquaint you with a circumstance which has excited the greatest attention in this city.

Mr. N. G. Dufief, of whom you have doubtless heard, lately arrived in Scotland, whither the advantages of the system inculcated by his work, intitled, "Nature displayed in her mode of teaching languages," had preceded him. This part of Britain is peculiarly susceptible of the benefits of Mr. Dufief's plan of instruction. The wonderful power which it involves of teaching, at a trifling expense, multitudes by means of an individual, gives it a pre-eminence over the Lancasterian System with its legion of monitors, which will ere long appear in the decreased expenditure and increased improvement of the numerous schools by which it has been adopted. Its influence spreads daily, and its application has been extended in Edinburgh, Glasgow, Dumfries, &c. to other branches than the languages,—even to elocution.

I was, recently, in the Trades Hall, at a public exhibition, where Mr. Dufief, in person, illustrated the truth of his theory. The audience consisted of above eight hundred persons, among whom were several of the magistrates, most of the professors in the University, and above one hundred instructors of youth. After an address, wherein Mr. Dufief disclosed most interesting particulars concerning the mode by which infants acquire their native speech, and the application of it to every human tongue, thirty young gentlemen of our Grammar School, not one of whom had ever received the slightest instruction in French, excepting *eleven lessons of three quarters of an hour each*, from Mr. Dufief, exhibited a progress in the *recitation, reading, translation*, and *writing* of that language, which seemed almost as if it sprang from inspiration. I cannot describe the delight with which we heard these youths simultaneously utter, in the purest accent and most harmonious chorus, several parts of Mr. Dufief's book. The long continued plaudits of an audience, who had given their unfatigued attention for two hours, proved with what pleasure the exhibition had been witnessed.

I hope the system which I praise, will speedily obtain its due ascendancy in London, and I wish to see your excellent Journal embarked in its inculcation. The process by which infants learn to speak, affords the basis of this system, but the author's invention has improved extensively upon the hints derived from nature. His celebrated work develops many auxiliaries which he has divided for acting upon the learner's mind, strengthening his memory, stimulating his imagination, and improving his judgment.

But, the greatest blessings which Mr. Dufief's System promises to diffuse, are these:—it offers the advantages of a foreign language with comparatively little study, and in little time; it presents a

key to the acquirement of a liberal education, at an expense so trifling as to save the poorest from the necessity of ignorance; it enables one master to teach thousands, and thus puts it readily in our power to meliorate the morals of the lower classes, and to enable minds to rise to distinction, which are now lost to themselves and to the world, for want of the means of culture.

I have hastily thrown together these hints, in order to bring public attention to a very momentous subject, which your superior pen will readily enforce in such a manner, as to enhance the high respect with which

I have the honour to be, Sir,  
Your most obedient servant,  
A SUBSCRIBER.

Glasgow, Dec. 17, 1818.

#### SAINT PAUL'S SCHOOL.

To the Editor of the Literary Journal.

SIR,—There is perhaps no subject that ought to lie more open to the free animadversions of the press than Public Endowments. In pointing out means of improvement, directing the public mind to innovation, or exposing public abuses, the press must certainly be honourably and usefully employed. In this view, your Correspondent, Epicurus, has rendered considerable service to the public by drawing attention to the Regulations of St. Paul's School.

Every one, who has been educated in that establishment, can bear evidence to the general excellence of its regulations, and to the zeal manifested by the Mercers' Company for its welfare. There are, however, two or three of its internal regulations which stand in much need of alteration or revision. One of these, that of allowing the masters to receive boarders, your Correspondent has mentioned, though not in terms any way calculated to convey a just idea of the extent of its influence.

There can be no doubt, Sir, that the same benevolent disposition which prompted the pious Founder to ordain, that his school should be "free to all comers," would censure any measure which could, by possibility, create a *distinction of rank* in the School, or a partiality for any particular pupils. It must be obvious to every thinking mind, that the master will feel a greater interest in the progress of the scholar who is his inmate, and whose connexions and patronage are possibly to be influenced, than in that of the daily visitor, by whom he can gain nothing, and of whom, however erroneously, he is inclined to form an inferior opinion.

That such an evil does exist in St. Paul's School, no one, who has had an opportunity of judging of the fact, will deny; and that it arises principally from the masters receiving boarders, must be sufficiently evident. It is true, that this practice has not yet arrived at such a terrible height at St. Paul's, as at the school at Harrow; but as it is an evil

which is by no means likely to decrease, I earnestly recommend to the consideration of the Mercers' Company the propriety of forbidding it altogether.

There is no occasion on which the partiality of the masters becomes more conspicuous than on that of the distribution of the prizes. I can assert, from my own experience, that it seldom happens, that these elegant rewards are distributed according to the intentions of the Mercers' Company. One year, in particular, I recollect, the captains of the first and second classes were so wholly unqualified for their stations, that the examiners *would not allow them to retain them*—and yet the teacher gave them the prizes. Now, I ask, of what utility the examinations are, if the honours of the school are not to depend upon the decisions of the examiners? In the seventh and eighth classes, (the two highest in the School,) where we might reasonably expect to see a vigorous struggle, these honours are awarded, *as a matter of course*, to the captains—thus rendering their acquisition a mere matter of rank, and not of merit.

The last, though certainly not the least, of the evils to which I shall at present beg your attention, is the improper mode of inquiry, by the masters, as to the ultimate views of parents in giving their sons the benefit of a classical education,—a subject with which, I conceive, they can have no right to interfere. Should a pupil, unfortunately, be designed for any other than one of the learned professions, he generally becomes the victim of ridicule and sarcasm, and is sure to be materially impeded in his progress through the School.

Till these evils are removed, I must advise all *prudent* pupils to be *designed* either for the pulpit or the bar, (particularly while in the fifth and sixth classes,) and to take breakfast, at least, with one of the masters.

I am, Sir,  
Your obedient humble servant,  
Jan. 17th. 1818. VETUS PAULINUS.

#### TOPICS IN HIGH LIFE.

To the Editor of the Literary Journal.

SIR,—It will, no doubt, be unnecessary to state to you the generosity of the editors of newspapers; it was but the other day that they gave to an Irish earl, the hand of the Syren of Covent Garden; the report, however, not being confirmed for some days, it was discovered that his lordship was a minor, and, lastly, it terminated in an "authorized paragraph," that the noble lord's admiration only extended to the lady's professional talents, and that his attentions were only those of common courtesy. The modest and unassuming manners of the young lady prevented the rumour from being considered as the "puff preliminary."

During the present week, the marriage articles have been preparing to unite a Noble Duke to the Emperor of Russia's sister, the Grand Duchess Anne; and that too without the consent of her husband,



the Prince of Orange, with whom, I believe, she lives most happily.

That the "autocrat of all the Russias" is extending his influence in the South of Europe, by matrimonial alliances and every other means in his power, is certain, and that he has an unmarried sister is equally true; but he can dispose of her to better advantage than by marrying her to an English Duke, whose influence with the government would be about as great as that of a Don Cossack with the Court of St. Petersburg. I understand, however, that a gallant knight is of a different opinion, and is writing an additional chapter on the dangers of this new alliance, for the next edition of his work "On the Power of Russia."

I am, &c.

PETROVITZ.

#### MR. SASS'S ITALY.

To the Editor of the Literary Journal.

SIR,—I have been favoured with the perusal of a work, entitled, *Histoire de la Peinture en Italie*, which has been forwarded from the Continent, by Monsieur le Comte de Stendhal, as a present to Mr. Henry Sass, author of the *Journey to Rome and Naples*, accompanied by a letter of which the subjoined is a translation. The work appears to be highly interesting; its contents have long been a desideratum in the history of art. Q.

(COPY.)

Rome, Dec. 20, 1818.

"MOST ESTEEMED SIR,—I am now reading, most esteemed Sir, your excellent *Journey in Italy*. You have skillfully acquired a knowledge of our manners, and have rightly divined our hearts. You have shown that you feel that flame of liberty which, three centuries ago, animated the Raffaelles and the Michael Angelos.

"I have the honour to send you a work, recently published by a friend of mine, who cultivates that sublime art for which you show so much love. It bears the title,—*Histoire de la Peinture en Italie*, 2 vol. (the three last will appear in 1820;) I shall be obliged by your allowing the book to be read by the amateurs and connoisseurs of the fine arts in London. The true friends of liberty and knowledge should unite as a body of the most familiar intercourse, although composed of associates personally unknown to each other. The author desires not praises, but the most severe criticism. Thus, only, will he be able to render less imperfect the three last volumes.

"I have the honour to declare myself,

"your most devoted servant,

"STENDHAL."

"To the very excellent Signor,

"Henry Sass, London."

#### TURKISH GEOGRAPHY.

General William de Vaudoncourt's *Map of Turkey in Europe*.—About two years ago, General William de Vaudoncourt

visited this country, for the purpose of publishing, by subscription, a map of "Turkey in Europe, on the right of the Danube;" he resided several months in London, where he was highly esteemed for the amenity of his manners and the variety of his very superior attainments, by the small circle which had the honour and advantage of his acquaintance.

He had been in the service of the Viceroy of Italy, as director-general of the *dépôt de la guerre*, and having been employed on a special mission to Ali Pasha, he had resided nearly a whole year in the provinces under his government, and had obtained, at great pains and personal risque, every requisite information for his purpose; being himself an able engineer, assisted by many co-adjutors, he had taken several actual surveys, and had determined the position of most of the principal places by upwards of thirty astronomical observations. But the high price of engraving in this country, the uncertainty of procuring a sufficient number of subscribers, to reimburse the expenses of the undertaking, added to the tardy and very limited encouragement his Prospectus met with, induced him to seek elsewhere the facilities which were denied to him in England; and his map has at length reached us from Munich, where it has been engraven on stone, "*In stein gravirt*," as it is very modestly expressed at the corner of one of the most beautiful specimens of map engraving that the new and highly useful Lithographic art has hitherto produced.

Independently of its typographic elegance, this map has every possible claim to our approbation, it gives the very best delineation of this country. (heretofore the most interesting, classical, and renowned in history,) since the description of it by Pausanias.

If any additional evidence were wanting to confirm the admitted fact of the instability of human affairs, the evanescence of all human grandeur, this map would afford a wholesome and instructive lesson!

In the nineteenth century appears now, for the first time, any correct outline of that region, whose laws have been the prototype of every modern code, whose tactics have formed the base of all modern warfare, whose inimitable chefs d'œuvres in the fine arts, are still the wonder, the object of emulation, and the unattainable acmé of all human perfection; and all that is now afforded of authentic information has been obtained, in silence and in secrecy, by stealth, and in detached parts, to elude suspicion and detection, and against the will of the barbarians and unbelievers, who, to this hour, inherit the paradise of intellectual Christendom.

The map has, however, at length appeared; it is full of new, accurate, and detailed information; it is accompanied by what is styled a critical analysis, but which is in reality, a concise correction of the errors of preceding topographers; and an essay on the geography of Turkey in Europe, in which our author shows the

reference which the modern Sandgiacke, or military governments, have to the ancient provinces in which they are situated.

He next gives the principal itineraries of this interesting country, and concludes with a table of the geographical stations which have been made use of in the construction of the map.

General de Vaudoncourt accompanied the French army into Russia, in the memorable and disastrous campaign of 1812, and was among those proscribed by Louis the XVIII, on his return to the French throne.

#### BIOGRAPHICAL MEMOIR

OF THE LATE

JOHN WOLCOTT, M.D.

BETTER KNOWN TO THE PUBLIC BY THE NAME OF PETER PINDAR.

JOHN WOLCOTT was a native of Dodbrook, near Kingsbridge, in Devonshire, and received his education at the latter town under a Quaker schoolmaster, who was an excellent scholar and a man of most amiable manners; after being removed from his care, young Wolcott was sent to France to complete his studies.

The uncle of our bard being a single man, and established at Fowey, in Cornwall, as surgeon and apothecary, took his nephew, when young, with a view to his succeeding him in business. Here he acquired a tolerable share of medical knowledge, and was in great esteem in the neighbourhood. At his leisure hours, he cultivated his mind by the perusal of the best modern writers, and while yet a boy, was accustomed to retire from his uncle's house to an old ruined tower, situated on a rock close to the sea, where he devoted the most delicious moments of his existence to the cultivation of the muses: he also here improved himself considerably in the art of drawing, to which he showed an early propensity.

On the appointment of Sir William Trelawney to be Governor of Jamaica, about the year 1769, Mr. Wolcott felt a strong inclination to accompany him thither, and, as that gentleman was a distant relation of his own, and a great friend to the family, he had no difficulty in obtaining his wishes, having previously qualified himself for the medical profession, and received the degree of M. D.

On his arrival at Jamaica, he practised as a physician, and was even nominated physician-general to the forces; but the incumbent of St. Anne's, there, dying soon after Dr. Wolcott's arrival, he looked on the vacant rectory with a wishful eye, and actually officiated in a clerical capacity, so much to the satisfaction of the planters, that they intreated the Governor to procure the living for him, but failing to obtain the ordination of the Bishop of London, he was obliged to abandon the church. On the death of the Governor, the doctor returned to England



and practised for many years as a physician, at Truro, in Cornwall. His uncle soon after died, leaving him a fortune of nearly two thousand pounds.

The doctor's satirical vein showed itself on various occasions in Cornwall, particularly in some humorous jokes, at the expense of Mr. Rosewarne, of Truro, a man of low birth, but great pomposity, who had offended the doctor. He was also engaged in some troublesome and expensive law-suits; one of which was with the corporation of Truro, relative to their right of putting upon him a parish apprentice.

During his residence in that county, the doctor had an opportunity of bringing forward to the world an eminent natural genius, who otherwise might have been buried in total oblivion, or, at the most, have become a sign-painter in his native county. The person we allude to was John Opie, whom the doctor found in a saw-pit, and being much struck with some chalk drawings he had made on a wall, took him to his house and gave him some lessons, which enabled him, in a short time, to set up as an itinerant portrait painter; he afterwards rose to be a celebrated artist and professor of the art in the Royal Academy.

Of the doctor's poetical productions, while he was engaged in the practice of physic, we have only a single specimen, but it is an excellent one; it was in the year 1776, when Mr. Polwhele, well known by his various publications, was at the head of Truro School, he had given to him for an evening exercise, to be translated into English, the following beautiful Latin Epigram on Sleep:—

*Somne levis, quamquam certissima mortis-  
imago,  
Consortem cupio te, tamers esse tori:  
Alma quies, optata veni; nam, sic, sine vitâ,  
Vivere, quam suave est; sic, sine morte,  
mori.*

Of this epigram, the doctor was requested to give a translation, which he produced in a few minutes, as follows:—  
Come, gentle Sleep, attend thy votry's prayer,  
And tho' Death's image, to my couch repair;  
How sweet, tho' lifeless, yet with life to lie,  
And, without dying, O how sweet to die!

Our author's first literary production, was an "Epistle to the Reviewers," published in 1782; it is a truly laughable piece of satire, and certainly levelled against fair game; a character that will by no means apply to the greater part of his satires, which have been much wanting in decorum, and have indulged in personalities. His "Lyric Odes to the Academicians," in which he was very severe on the present President of the Royal Academy, Lousiad, &c. &c. Epistle to James Boswell, in which the folly of *tittle-tattle* biographers is exposed in the happiest manner, successively followed. He edited a new edition of Pilkington's Dictionary of Engravers, to which he made some additions, particularly the character of the famous landscape painter, Richard Wilson.

Some years ago, Dr. Wolcott had a

law-suit in Chancery with his publishers, respecting the construction of an agreement, by which they were to pay him 240l. a-year for the copyright of his works, which was compromised. The Doctor was also embroiled in an unpleasant dispute with Mr. Wm. Gifford, who had treated him rather severely in his Baviad and Mævial, and who was assaulted by the Doctor, staff in hand, in Wright's shop, in Piccadilly; and, not long after, the facetious poet was sued for a criminal connection with a young wife to whom he had given lessons in the histrionic art; but nothing more serious came of this affair, than a laughable exposure of the old gentleman, who had then passed his seventieth year.

The Doctor's poetical works, which are numerous, have been collected and published: of late years, he has written very little; sometimes a short article, however, has appeared from his pen, in the Monthly Magazine, or one of the daily papers. For some time he had been in a state of excessive debility, and he died on the 13th instant, at his apartments in Somers Town, after a lingering illness, which confined him to his bed, in the eighty-first year of his age. He did not suffer much pain, and, though strongly attached to life, prepared for the expected stroke of death with resignation and firmness.

The following character of Dr. Wolcott, though evidently sketched with the partiality of a friend, is, in general, a pretty correct one:—"It is needless to expatiate on the character of his works, as they are universally known. Nature has seldom afforded a more original genius, and his mind was stored with various knowledge. He was well acquainted with the Greek language, and was a sound scholar in Latin. He spoke French with facility, and had made considerable progress in Italian. He drew his imagery from Nature and Life, which he had observed with vigilance and accuracy. Perhaps hardly any poet, since Shakespeare, has illustrated his works with more abundant allusions, derived from the sources of Nature. He had seen much of the world in various parts, and excelled in the imitation, as well as delineation, of character. His satirical humour was exuberant; and, in reference to our revered Sovereign, it is impossible to palliate, or rather, not strongly to reprobate, the freedom, to use the mildest word, which he took with the Royal Character; but such is the ignorance, malevolence, and bad taste of the world, that his works were more popular on that account, than for the original humour, wit, tenderness, and often sublimity, by which they are characterised. He never attacked any person after he became acquainted with him. He retained his faculties to the last, and was able, till within a very few days of his death, to dictate verses from his bed, which were strongly marked by his former strength and humour. It is proper to add, that no man had more reverential notions of the wisdom and goodness of the Supreme Being, as observable in the universe. He

was a firm friend to the British Constitution, and held in horror the principles of democracy and the fury of a mob. He was a sound critic in poetry and painting, and his sketches of landscape evinced a degree of taste which, if poetry had not engrossed so much of his attention, might have rendered him no inferior artist."

## FEMALE FASHIONS, A. D. 1583.

REIGN OF QUEEN ELIZABETH.

### A DIALOGUE.

(From Stubbes's *Anatomy of Abuses*\*)

SPEDEUS. PHILOPONUS.

*Philoponus.*

THEY have great and monstrous ruffs, made either of cambric, holland lawn, or else of some other the finest cloth that can be got for money, whereof some may be a quarter of a yard deep, yea more, very few less; so that they stand a full quarter of a yard, and more, from their necks, hanging over their shoulder-points, instead of a veil. But if Æolus with his blasts, or Neptune with his storms, chance to hit upon the crazy bark of their bruised ruffs, then they go flip-flap in the wind, like rags that fly abroad, lying upon their shoulders like the dishevelment of a slut. But what you wot? The Devil, as he, in the fulness of his malice, first invented these great ruffs, so hath he now found out also two great pillars, to bear up and maintain his kingdom of pride in that (for the Devil is king and prince over all the children of pride). The one arch or pillar, whereby his kingdom of great ruffs is underpropped, is a certain liquid matter which they call *starch*, wherein the Devil willed them to wash and dive their ruffs well, which, being dry, will then stand stiff and inflexible about their necks. The other pillar is a certain device made of wires crested for that purpose, whipped over either with gold-thread, silver, or silk; and this he calleth a supportasse, or underpropper. This is to be applied round about their necks, under the ruffs, upon the outside of the band, to bear up the whole frame and body of the ruffs from falling and hanging down.

*Spudeus.*

This is a device passing all the devices that ever I heard of. Then, I perceive, the Devil not only inventeth mischief, but also ordaineth instrumental means to continue the same. These bands are so chargeable, as I suppose, that but few have of them; if they have, they are better monied than I am.

*Philoponus.*

So few have them as almost none is without them; for every one, how mean and simple soever they be otherwise, will have of them three or four a-piece for failing. And as though cambric, holland lawn, and the finest cloth that may be got any where for money, were not

\* Stubbes was a Puritanical writer.—Ed.



good enough, they have them wrought all over with silk-work, and peradventure laced with gold and silver, or other costly lace of no small price; and whether they have argent to maintain this gear withal or not, it is not greatly material, for they will have it by one mean or other, or else they will mortgage their lands (as they have good store) on Suter's-hill and Stangate-hole, with loss of their lives at Ti-burn in a rope.

Then followeth the trimming and tricking of their heads, in laying out their hair to the show, which of force must be curled, frizzled, and crisped, laid out (a world to see) on wreaths and borders, from one ear to the other. And, least it should fall down, it is underpropped with forks, wires, and I cannot tell what, like grim stern monsters, rather than chaste christian matrons. Then, on the edges of their bolstered hair (for it standeth crested round about their frontiers, and hanging over their faces like *pendices* or veils, with glass windows on every side), there is laid great wreaths of gold and silver, curiously wrought and cunningly applied to the temples of their heads. And, for fear of lacking any thing to set forth their pride with all, at their hair, thus wreathed and crested, are hanged bugles (I dare not say *baubles*) ouches, rings, gold, silver, glasses, and such other childish gewgaws, and foolish trinkets beside, which, for that they be innumerable, and I unskilful in women's terms, I cannot easily express.

The women there\* use great ruffs and neckerchiefs of holland, lawn, cambric, and such cloth as that the greatest thread shall not be so big as the least hair that is; and, lest they should fall down, they are smeared and starched in the Devil's liquor, I mean starch; after that, dried with great diligence, streaked, patted, and rubbed very nicely, and so applied to their goodly necks, and withal underpropped with supportasses, (as I told you before,) the stately arches of pride. Beyond all this, they have a further fetch, nothing inferior to the rest; as namely, three or four degrees of minor ruffs, placed *gradatim*, one beneath another, and all under the master-devil ruffs. The skirts, then, of these great ruffs are long and wide, every way plaited and crested full curiously, God wot! Then, last of all, they are either clogged with gold, silver, or silk-lace, of stately price, wrought all over with needlework, speckled and sparkled, here with the sun, the moon, and stars, and many other antics strange to behold. Some are wrought with open-work down to the middle of the ruff, and further; some with close-work; some with pearled lace so cloyed, and other gewgaws so pestered, as the ruff is the least part of itself. Sometimes they are pinned up to the furs, sometimes they are suffered to hang over their shoulders, like wind-mill sails fluttering in the wind, and thus every one pleaseth herself in her foolish desires.

\* In England.—ED.

## TRUE HISTORY OF ST. GEORGE.

(Continued from Vol. I. p. 601.)

THINGS hitherto seem to have gone much in our favour in regard to Dr. Pettingal, whom, with his chimerical exposition of the George, his talismans and amulets, we shall here finally dismiss. But our Patron-Saint is in danger of annihilation from another quarter. A formidable enemy has started up in the person of Mr. Byrom, who has endeavoured to eject him of all his claims. This gentleman has addressed a piece\* in his *Miscellaneous Poems*, to the late Lord Willoughby, of Parham, as President of the Society of Antiquaries, London; wherein he inclines to think we are all mistaken in taking St. George, of Cappadocia, or even any George, whether real or emblematical, for the Patron of the order of the Garter, or of the kingdom of England in general; since, in all probability, Pope Gregory the Great, under whose auspices the English Saxons were converted to Christianity, by St. Augustine, of Canterbury, is our true and proper Patron, and not St. George, whose name, by some means or other, has crept into the books and into the patronage of the kingdom, to the exclusion of that of St. Gregory.

My late worthy friend, Mr. Byrom, whose memory I shall always revere, was, undoubtedly, a man of parts and learning, but rather too fond, sometimes, of a paradox. Amongst his other qualifications, he had a particular knack at versification, and has accordingly delivered his sentiments on this subject, as well as on all others, in a metrical garb; for, I presume, we can scarce call it a poetical one. His rhapsody, however, on the Patron of England, is highly derogatory to the honour of the whole nation, implying, that the institution of the most noble Order of the Garter was at first founded in error and mistake; and, that since then, we have all been involved—Kings, Lords, and Commons†, in a *misnomer*, for no less than four centuries.

In one line of his disquisition, I am particularly called upon to consider this point; and, as the piece is now published, and the other three gentlemen there named, Dr. Browne Willis, Dr. William Stukeley, and Mr. Joseph Ames, are now all dead, it seems to be a duty incumbent upon me, to examine the performance, and to reply to Mr. Byrom's arguments in the best manner I can; though I should execute the task only in humble prose. The affair is national‡, and, therefore, "laying aside all lesser

\* For the whole of Dr. Byrom's Poem, see *Literary Journal*, Vol. I. p. 517.—ED.

† See Act of Parl. 5 & 6 E. VI. c. 3. Dr. Heylin, p. 5. As also the Statutes of the Order made by King Edw. III, King Hen. VIII, &c. in Ashmole.

‡ Hence Dr. Byrom styles it, "A certain moot point of a national kind, For it touches all England to have it defin'd, With a little more fact, by what kind of a right, Her Patron, her Saint, is a Cappadox Knight?"

matters of curiosity," as Dr. Pettingal wishes the members of the Society of Antiquaries would do\*, I shall immediately proceed on the business.

Mr. Byrom stands single, so far as I can recollect, in his opinion; however, he queries,

"If *Georgius* be'n't a mistake for *Gregorius*?" for, says he,

"In names so like letter'd it would be no wonder,

If hasty transcribers had made such a blunder; And mistake in their names, by a slip of their pen,

May, perhaps, have occasion'd mistake in the men.

That this has been made, to omit all the rest, Let a champion of your's, your own Selden, attest;

See his book upon *Titles of Honour*—that quarter

Where he treats of St. George and the Knights of the Garter.

"There he quotes, from Froissart, how at first, on the plan

Of a lady's blue garter, blue order began, In one thousand three hundred and forty and four,

But the name of the saint, in Froissart, is Gregore;

So the chronicle-writer or printed or wrote, For George, without doubt, says the marginal note;

Be it there a mistake—but, my lord, I'm afraid That the same, *vice versa*, was anciently made†."

But Mr. Byrom, I doubt, is mistaken in the very ground and foundation of his conjecture: for Mr. Selden, whom he cites, does not say that Froissart has Gregore for George; but that, in a French chronicle, written by a Frenchman, temp. Henry VIII, Gregore occurs for George‡. And, in my copy of Froissart, printed A. D. 1505, the name of the Saint is plainly written George; as also it is in Sir John Bouchyer, Lord Berner's English translation of him, chap. 100. So that both Mr. Selden and the author stand clear in this matter, both of them concurring, and without any various reading, in invariably giving the patronage of the Order of the Garter to St. George.

We will grant, however, what Mr. Byrom here notices, that the names of George and Gregory have been often confounded in ancient authors. This fact is plain, from two passages of Mr. Selden's book‡; and many other instances might, if necessary, be produced§. This arose partly, as he observes, from the similitude of the two names; and partly, as I think, from the scribes writing names with initials only, which, as the learned well know, has occasioned an infinity of *misnomers* in our old authors; in particular, there are many errors, springing from this cause, in that excellent historian, Matthew Paris. The concession here made, and even in the largest extent, will be of no use or

\* Selden, *Titles of Honour*, § 40.

† Selden, *Titles of Honour*, § 40.

‡ *Titles of Honour*, Pt. II. c. 5. § 40, 42.

§ Heylin, p. 85. seq. 200, 235, 275. Tho. Salmon, *New Hist. Account of St. George*, p. 60, 62. Pt. II. p. 24.



service to our learned antagonist; because, the fable of the Dragon, a very principal portion of St. George's Legend, and the basis, at length, of the Equestrian figure on the George\*, belongs, clearly and indisputably, to St. George, the Cappadocian Martyr, and not to St. Gregory the Great. Had a like story been told of the Pope, the adversary's observation might have carried some weight; but, in the present case, and, as it now stands, the appearance of the knight and the dragon on the George, incontestably ascertains the name, the dragon and the fable about it being, from ancient time, appropriated to St. George alone, as a Christian Saint, the exclusion of all the Gregories that ever existed. And the legend of St. George's killing a dragon, is related by Jacobus de Voragine†, no less than sixty years before the institution of the Order of the Garter by King Edward the Third‡. But, more than this, the day assigned to St. George, in the Greek, in the Roman, and in our Calendar, is the 23d of April, agreeing with the feast of the Order, and a very different one from that allotted to St. Gregory, which is the 12th of March, a day entirely unconnected with the order or its feast; whence it follows irresistibly, as we may again note hereafter, that St. George cannot possibly be mistaken, as Patron of the Order of the Garter, for St. Gregory, though we admit that the names of George and Gregory have been often miswritten, one for another, in books.

To end this matter; a casual *misnomer* in an author, who wrote so late as the reign of King Henry the Eighth, can form but a slender argument, in proving that a Cappadocian Martyr has been confounded with a celebrated Pope of Rome, when their countries are so distant, their times so remote§, their characters so diverse, and not one similar circumstance to countenance the mistake; but, on the contrary, as we shall see in the sequel, every thing making against that supposition. Certainly, Mr. Byrom must have something more firm and weighty to produce, than such cobweb evidence as this.

\* The George was not introduced into the insignia of the Order of the Garter till the reign of King Henry VIII. History of the Most Noble Order of the Garter, Lond. 1715. 8vo. chap. vii. § 6. seq. Dr. Dawson, Mem. of St. George, p. 117, 136, 140.—Ashmole, p. 226.

† In *Legenda Aurea*, cap. 56; and we are not certain that he was the first author of it. On the contrary, it is reasonable to think, he had it from some vulgar story current before his time.

‡ Jacobus flourished, at latest, A. D. 1290, Heylin, p. 13. The Order, according to Froissart, chap. 100, and Selden, § 40, was instituted A. D. 1344; but others, with greater probability, think it did not commence till 1349 or 1350. See Leland at Cygn, Cautionem, p. 99, edit. Hearne. Selden, 6. c. Dr. Heylin, p. 319. Mr. Oldys, Brit. Librarian, p. 72. Dawson's Mem. p. 42.

§ St. George is supposed to have suffered under Dioclesian, A. D. 290; and Pope Gregory I. began to sit A. D. 590, leaving a space of three hundred years between them.

And what that is, we must in the next place inquire.

He contends, that as Pope Gregory the Great was, in fact, the Apostle of the Anglo-Saxons, by virtue of his sending Augustine the Monk to convert them, it was natural for them to receive that Pope for their Patron, as the French have done with St. Denys; the Scots, with St. Andrew; the Irish, with St. Patrick; and the Spaniards, with St. James.

But I give you his words—

"I know what our songs and our stories advance,  
That St. GEORGE is for ENGLAND, St. DENIS  
for FRANCE;

But the French, tho' uncertain what Denis it was,

All own he converted, and taught 'em their mass;

And most other nations, I fancy, remount,  
To a Saint, whom they chose upon some such account:

But I never could learn that for any like notion,

The English made choice of a Knight Cappadocian."

In stanza 8th, he says:—

"Some George, by like error\*, (it adds to the doubt,)

Has turn'd our converter, St. Gregory, out!  
He, or Austin the Monk, bid the fairest by far

To be Patron of England—till Garter and Star.

And in the 10th;

"Now, with Mary and Peter, when monarchs were crown'd,

There is only a SANCTUS GREGORIUS found;  
And his title—ANGLORUM APOSTOLUS—too;

With which a St. GEORGE can have nothing to do;

While Scotland, and Ireland, and France, and Spain claims,

A St. ANDREW, St. PATRICK, St. DENIS, St. JAMES.

Both Apostle and Patron—for Saint so unknown,

Why should England reject an Apostle her own?"

(To be continued.)

#### GALLERIES OF THE FINE ARTS, AND OF ARTS, MANUFACTURES, AND MACHINERY.

THESE important institutions, proposed by Mr. Kendall, in conjunction with FREE DRAWING SCHOOLS, as conducive to the national refinement, industry, and wealth, (and to which we have earnestly called the attention of our readers,) are not lost sight of by persons competent to appreciate their value and promote their establishment, and may be considered as in progress.

#### ENGLISH CRIMINAL LAW.

A LETTER is announced for publication in a few days, addressed to Sir Samuel Shepherd, Knt. M. P. His Ma-

\* Alluding to the misnomers which we have above considered.

esty's Attorney General, by E. A. Kendall, Esq. F. A. S. "on the Administration of Criminal Justice in England and Ireland, and particularly on the *non-allowance of Pleadings of Counsel for Defendants* in prosecutions for felony by indictment." The fact, that at this day, and in England, where the administration of justice is commonly spoken of as above all praise, there should be room for such a complaint as that particularized in the title of Mr. Kendall's Letter, is among the most extraordinary phenomena of the civil world; and we doubt not the appeal, which the author has thus made to the learned, liberal, and conscientious person to whom he has chosen to address himself, will be speedily answered by an attempt at legislative emendation of that part of our Criminal System. Much is said, at this time, about the *mildness of punishments*; but every head and heart will acknowledge, as soon as the proposition is presented to them, that the far stronger call of humanity, and the far less equivocal demand of justice, is for *strictness of proof of guilt*. What portion of punishment shall be awarded to the *really guilty*, is surely of but little consequence, in comparison with the duty that *no punishment* shall be inflicted on the *really innocent*; and the truth, that under the English system of criminal jurisprudence, as to this day existing, a man in jeopardy of his life or other ignominious punishment and severest privation, is not allowed counsel to plead in his behalf, *if prosecuted for felony by indictment*, and while he is in possession of that advantage in every other criminal case, and in every civil suit, of the most insignificant description, ought to fill us, not merely with astonishment, but with horror! It is impossible, we say, not to anticipate, that Mr. Kendall's reasonable and well-timed appeal will be answered by an instantaneous removal of that grievous "denial of justice."

#### Early English Poetry.

SIR CLEGES.

AN ENGLISH FABLIAU.

[Concluded from our last.]

And as he walkyd vpp and down  
Sore Syghthyng, he hard a sovne  
Of dyvers mynstrelsee;  
Of trompes, pypes, and claraneris\*  
Of harpis, luttis, and getarnys†,  
A sotile, and sawtie‡;

\* Claraneris, clarinets, or bells from *clarain*, Old French?

† Getarnys, guitars, French.

‡ Sawtie, psalttery, a musical string instrument.



Many carellys, and gret dawnsyng ;  
On euery syde he hard syngyng.

In euery place trewly  
He wroug his hondes, and wepyd sore ;  
Mech mone made he there,  
Syghynge petusly.

"Lord Jesu !" he seyde, "hevyn kynge,  
"Of nowght thou modyst all thyng :  
"I thanke the of thy sond.

"The myrth that I was wonte to make,  
"At thys tyme, for thy sake,  
"I fede both fre and bond ;

"All that ever cam in thy name  
"Wantyd neythyr wyld nor tame,  
That was in my lond,

"Of reche metis, and drynkys good,  
"That myght be gott, be the rode,  
"For coste I wold not lend."

As he stod ju mornynge soo,  
His good wyffe cam hym vnto,  
And ju hyr armys hym hent ;  
Sche kyssyd hym wyth glad chere :  
"My lord," sche seyde, "my trewe fere,

"J hard what ye ment :  
"Ye se yt will helpyth nought  
"To make sorowe in your hart,  
"Therefore J pray you stynte.

"Let your sorowe away gou  
"And thanke God of hys loue  
"Of all that he hath sent.

"For Crystis sake J praye you blyne\*  
"Of all the sorowe that ye ben ju,  
"In onor of thys daye.

"Now euery man schuld be glade,  
"Therefore J praye you be not sade ;  
"Thynke what J you saye.

"Go we to oure mete swyth,  
"And let vs make vs glade and blyth,  
"As wele as we may.

"J held yt for the best trewly  
"For your mete is all redy,  
"I hope to your paye."

"I asent," seyde he tho,  
And ju with hyr he gan goo,  
And sumwatt mendyd hys chere ;  
But nevertheles hys hart was sore,  
And sche hym comfortyd more and more,

Hys sorowe away to stere :  
So he began to waxe blyth,  
And whypyd away hys teris swyth,  
That ran doon be his lyre.

Than they was chyd, and went to mete,  
Wyth sech vitell as they myght gett,  
And made mery in fere.

When they had ete, thesoth† to saye,  
Wyth myrth they droffe the day away  
As will as they might :

Wyth her chyldyrn play they ded,  
And after soper went to bede,  
When yt was tyme of nyght :

And on the morowe they went to chirch,  
Godes service for to werch‡,  
As yt was reson end ryght.

Sir Cleges knelyd on his kne  
To Jesu Crist prayed he,  
Because of his wyffe :

"Gracius Lord, he seyde thoo,  
"My wyffe and my chyldyrn too  
"Kepe hym out of stryffe !"

The lady prayed for hym ayen,  
That God schuld kepe hym fro payne  
In everlasting lyf :

Whan service was don, hom they went,  
And thanked God with god entent,  
And put away penci§.

\* Blyne, leave off, cease, *Saxon*.

† Soth, truth.

‡ Werch, work.

§ Penci, thought, *French*.

Whan he to hys place cam  
His care was will abatyd than,  
Thereof he gan stynt :

He made his wife afore hym goo,  
And his chyldyrn both to ;  
Hymselfe alone went

Juto a gardeyne there besyde,  
And knelyd down in that tyde,  
And prayed God verament ;  
And thanked God with all his hartt  
Of his disese and hys pouerith,  
That to him was sent.

As he knelyd on his kne,  
Underneath a chery tre,  
Makyng his preyere,  
He raught a bowe on hys hede  
And rosse vpe in that stede ;  
No lenger knelyd he there.

Whan the bowe was in hys hand  
Grene leues thereon he fonde,  
And roynd beryse in fere.  
He seyde : "Dere God in Trenyte,  
"What manere of beryse may this be  
"That grovyn this tyme of yere ?

"Abowght this tyme J sey never ere  
"That any tre schuld freught bere,  
"As fer as J have sought."

He thought to taste, yf he cowthe,  
And on he put in his mowth,  
And spare wold he nat.

After a chery the reles was  
The best that ever he ete in place  
Syn he was man wrought.  
A lytyll bowe he gan of slyve,  
And thought to schewe yt to his wife,  
And in he yt brought.

"Loo dame ! here ys neweltie !

"In oure gearyne of a chery-tre  
"I fond it sekerly.

"J am aferd yt ys tokynning  
"Of more harme that ys comynge,  
"Forsoth thus thynkkyth me :  
"But wethyr we have les or more\*,  
"Alwaye thanke we God therefore ;  
"Yt ys best trewely."

Than seyde the lady with good chere

"Lat us fyll a panyer  
"Of this that God hath sent :

"To-morow whan the day dothe spryng  
"Ye schill to Cardyffe to the kyng,

"And yeve hym to present ;  
"And seche a yefte ye may have there,  
"That the better wee may fare all this yere ;  
"J tell you werament."

Sir Cleges gravnted sone thereto :

"To morow to Cardyffe will J goo,  
"After your entent."

On the morow, whan yt was light,

The lady had a panere dyght† ;

Hyr eldest son called sche :

"Take vp thys panyer goodly,  
"And bere yt forthe esyly  
"Wyth thy fadyr fre."

Than Sir Cleges a staffe toke ;  
He had non hors, so seyth the boke,  
To ryde on his jorny ;  
Neythyr stede, ner palfray.  
But a staffe was hys hakenay  
As a man in pouerte.

Sir Cleges, and his son gent,  
The right waye to Cardiffe went  
Oppon Cristemas daye.  
To the castell he cam full right,  
As they were to mete dyght,  
Anon the sothe to saye.

\* More or les. *M. S.*

† Dyght, decorated, dressed.

In Sir Cleges thought to goo ;  
But in pore clothynge was he tho,  
And in sympull araye.  
The porter seyde full hastyly,  
"Thou chorle, withdrawe the smertly,  
"J rede the, without delaye ?

"Elbys, be God and Seint Mari,  
"J schall breke thyne hede on high :  
"Go stond in beggers rowght\* !

"Yf thou com more inward  
"Jt schall the rewe afterward,  
"So J schall the clowght."

"God sir," seyde Sir Cleges, "tho  
"I pray thou lat me in goo,  
"Now without dowght :  
"The kyng J have a present browghtt,  
"From hym that made all thyng of nowght :  
"Behold all abowght."

The porter to the panere went,  
And the led vppe he hentt ;

The cheryse he gan behold.  
Will he wyst for his comynge  
Wyth that present to the kyng,  
Gret yestes haue he schuld.

"Be hym," he seyde, "that me bowght,  
"Into thys place comst thou nott,

"As J am man of mold,  
"The thyrd part but thou graunte me  
"Of that the kyng will yeve the,  
"Wethyr yt be syluer or gold !"

Sir Cleges seyde, "J asent."

He yave hym leve, and in he went,  
Without more lettynge.

In he went a gret pace :  
The vsscher at the hall door was  
Wyth a staffe stondynge.

In poynte Cleges for to smyght,

"Goo bake, thou chorle," he seyde,

"Full tyghte without teryng !

"I schall the bette euery leth,

"Hede and body, without greth,

"Yf thou make more pressynge."

"Good sir," seyde Sir Cleges, than,

"For hys loue that made man,

"Sese your angrie mode !

"I have herr a present browght

"From hym that made all thyng of nought,

"And dyed on on rode tre :

"Thys nyght ju my gardeyne it grewe ;

"Behold wethyr it be false or trewe

"They be fayre and good."

The vsscher lyfte vp the lede smartly,

And sawe the cheryse verily ;

He marveld in his mode.

(To be concluded in our next.)

## THE CARDS SPIRITUALIZED.

ONE Richard Middleton, a soldier, attending divine service, in a church at Glasgow, instead of pulling out a Bible, like his brother soldiers, to find the text, spread a pack of cards before him ; this strange behaviour did not long pass unnoticed by the clergyman and the serjeant of his company ; the latter commanded him to put up the cards, and, on his refusal, conducted him, after church, before the mayor, to whom he preferred a formal complaint of Richard's indecent behaviour during divine service. "Well, soldier," said

\* Rowght, row.



the mayor, "what excuse have you to offer for this strange and scandalous behaviour: if you can make any apology, or assign any reason for it, 'tis well, if not, assure yourself that I will cause you to be severely punished for it?"—"Since your honour is so good," replied Richard, "as to permit me to speak for myself, a'nt please your worship, I have been eight days on the march with my bare allowance, which your honour will think is hardly sufficient to maintain a man in meat, drink, washing, and other necessities, and, consequently, that he is unable to buy a Bible, a Prayer Book, or any other good book." On saying this, Richard drew out his pack of cards, and presented one of the aces to the mayor, continuing his address as follows:—"When I see an ace, may it please your honour, it reminds me that there is but one God; when I look upon a two or a three, the former reminds me of the Father and Son, the latter of Father, Son, and Holy Ghost; a four calls to my remembrance the four Evangelists, — Matthew, Mark, Luke, and John; a five, the five wise virgins who were ordered to trim their lamps, (there were ten indeed, but five your worship may remember were wise, and five were foolish;) a six, that in six days, God created heaven and earth; a seven, that on the seventh day he rested from all that he had made; an eight, of the eight righteous persons preserved from the deluge, (viz. Noah and his wife, with his three sons and their wives; a nine, of the lepers cleansed by our Saviour, (there were ten, but one only returned to offer his tribute of thanks;) and, a ten, of the ten commandments." Richard then took the knave, placed it beside him, and passed on to the queen, on which he observed as follows:—"This queen reminds me of the Queen of Sheba, who came from the uttermost parts of the earth to hear the wisdom of Solomon, as her companion the king does, of the great King of heaven and earth, and of King George the Third."—"Well," returned the mayor, "you have given me a very good description of all the cards except the knave."—"If your honour will not be angry with me," answered Richard, "I will tell you that the greatest knave I know, is the serjeant who brought me before you. When I count the dots on a pack of cards, there are three hundred and sixty-five—so many days there are in a year. When I count how many cards there are in a pack, I find fifty-two—so many weeks there are in a year. When I reckon how many tricks are

won by a pack of cards, I find there are thirteen—so many months there are in a year, so that this pack of cards is Bible, Almanack, and Prayer Book, to me."

The mayor ordered his servants to entertain the soldier well, made him a present, and complimented him on his ingenuity.

### TYPOGRAPHICAL IMITATION OF MANUSCRIPT.

GREAT improvements have been made in this country, within the last few years, in the art of Printing, and the success of our artists, in the improved construction of presses and type, must render the present period a memorable epoch in the history of this art; but there is still one branch in which we are greatly excelled by continental artists, viz. in the construction of *Script*. Mr. Davidson, the printer of this Journal, has just circulated a note printed in a type of that kind, the first ever used in England, of which the following is an extract and specimen:—

*The type hitherto made use of in London for the purpose of imitating manuscript, compared with this, is obviously defective; hitherto, indeed, where neatness has been required, the Engraver's assistance has been generally called for: a resort which, perhaps, may henceforth be deemed unnecessary, the type now introduced possessing all the requisite beauties derived from the graver, without its attendant expense, delay, or liability to error.*

It is notorious that English artists generally improve upon or perfect foreign inventions, and it is reasonable to hope, therefore, that the above type will not long remain unrivalled.

### VARIETY.

PROPORTION of the use of the letters of the English alphabet.

In 10,000 letters,—			
E occurs 1249 times	C occurs 256 times		
T 945	U 255		
A 761	W 226		
O 740	Y 200		
H 709	G 189		
I 689	P 157		
N 674	B 144		
S 670	V 96		
R 612	K 59		
L 413	J 29		
D 370	X 11		
F 269	Z 7		
M 264	Q 6		

EUGENIUS.

A *ci-devant* Lord Mayor of London, in his recent visit to Paris, was so anxious to make known his civic honours, that he actually had a card plate engraved as follows—"M. Alderman W— *le feu* Lord Maïor de Londres." Mr. Alderman W— the *deceased* Lord Mayor of London. QUIZ.

### STATISTICS OF ENGLAND.

THE superficial extent of England has been variously estimated, by political calculators; from twenty-eight to forty-six millions of statute acres. It is supposed, however, that a medium between these two extremes, or from thirty-two to thirty-six millions of acres, may be an approximation to the truth. Of these it is calculated, that about ten million five hundred thousand acres, or about one third, is in cultivation for tillage, and about fourteen million two hundred thousand acres in pasturage; of the remainder, left uncultivated, it also appears, that three millions of acres more are capable of being brought into a state of cultivation. Of the above quantity of ten million five hundred thousand acres in tillage, it is to be observed, that about three millions may be reckoned annually to remain as fallow, or in a course of turnips, &c.: about three and a half millions more to be occupied by barley and oats; and two millions with peas, beans, buck wheat, vetches, &c., leaving the remaining two millions of acres for the produce of wheat\*.

The population of England and Wales appears to have been, from the most accurate computations, about five millions and a half in the year 1700; in 1750, about six millions and a half; in 1770, about seven millions and a half; in 1790, eight millions, six hundred and seventy-five thousand; in 1801, to nine millions one hundred and sixty-eight thousand; and in 1811, it amounted to ten

\* The above calculations do not include Wales.



million four hundred and eighty-eight thousand; of this population, one million seven hundred and eighty-nine thousand five hundred and thirty-one persons were stated, in the returns made to Parliament, to be employed in trade, manufactures, and handicraft, and one million five hundred and twenty-four thousand two hundred and twenty-seven to be employed in agriculture.

England is divided into forty counties, which are sub-divided into hundreds, wards, lathes, wapentakes, rapes, tythings, &c.; the whole containing twenty-five cities, one hundred and seventy-two boroughs, and about ten thousand parishes.—*Edinburgh Gazetteer*.

### NEW PUBLICATIONS.

January 10 to 17, 1819.

#### ASTRONOMY.

An Astronomical Catechism; or, Dialogues between a Mother and her Daughter. By Catherine Vale Whitwell, with numerous Engravings. 8vo. 11. 1s.

#### DRAMA.

Shakespeare's Genius justified; being Restorations and Illustrations of Seven Hundred Passages in Shakespeare's Plays. By Z. Jackson. 8vo. 12s.

#### LAW.

Reports of Cases argued and determined in the Vice Chancellor's Court, before the Rt. Hon. Sir John Leach, 59 Geo. III. By Henry Maddock, Esq. Vol. 3. part 1. royal 8vo. 9s.

#### MEDICINE.

Elements of Medical Logic. By Sir Gilbert Blane, Bart. 8vo. 7s.

A practical Treatise on Tropical Dysentery, more particularly as it occurs in the East Indies. By R. W. Bampffield, Esq. 8vo 10s 6d.

Transactions of the Association of Fellows and Licentiates of the King's and Queen's College of Physicians in Ireland. Vol. 2. 8vo 16s.

Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London. Vol. 9. part 2. 8vo. 7s.

Practical Illustrations of the Progress of Medical Improvement for the last Thirty Years. By Charles Maclean, M.D. 8vo. 7s.

Medical Botany; or, History of the Plants in the Materia Medica. No. 1. 8vo. 3s.

#### MISCELLANIES.

Memorials; or, the Memorable Things that fell out within this Island of Britain, from 1638 to 1684. By the Rev. Mr. Robert Law. Edited from the Manuscript by Charles Kirkpatrick Sharpe, Esq. 4to. 11. 16s.

A few Observations on All Souls College, Oxford, relative to the Abuses of Charities. 8vo. 1s. 6d.

The Letters of Mutius Scævola. Published in The Morning Chronicle in September last. 8vo. 3s.

An Appeal to the Honour of the English Nation, on behalf of Napoleon Buonaparte. 8vo. 1s. 6d.

Remarks on the practicability of Mr. Robert Owen's Plan to improve the Condition of the lower Classes. 8vo. 2s.

Reflections on the Liberty of the Press in Great Britain. Translated from the German of the celebrated F. Von Gentz, Aulic Councillor to the Emperor of Austria. 8vo. 4s.

Dress and Address. By the Author of the Greeks. 8vo. 6s.

A Letter on the Price of the Funds, as connected with the Bank Restriction Act. 8vo. 1s. 6d.

#### POETRY.

An Ode to Scandal: to which is added, Stanzas on Fire. By the late Rt. Hon. R. B. Sheridan. 8vo. 1s. 6d.

The Banquet; a Poem in Three Cantos, with Notes. 8vo. 5s. 6d.

The Countess of Carrick; a Love Tale and Clandestine Marriage; a Poem. By Cawlan. 12mo. 6s.

#### THEOLOGY.

A Sermon on the Death of her late Majesty Queen Charlotte, preached before the University of Cambridge. By Herbert Marsh, D.D., F.R.S., and F.A.S. Lord Bishop of Landaff. 8vo. 1s. 6d.

Antinomianism Unmasked: being an Inquiry into the Distinctive Characteristics of the two Dispensations of Law and Grace. By Samuel Chase, A.M. 8vo. 7s. 6d.

Four Plain Reasons in a few Plain Words, wherefore a Churchman ought not to subscribe to the Bible Society. 8vo. 1s. 6d.

A Bone for the Cainites and Jeroboamites, commonly called Freethinkers and Unitarians, being an Exposition of the Athanasian Creed. By Gulielmus Oxoniensis, 8vo. 2s.

### Original Poetry.

#### MORN.

LET those who list, their drowsy heads recline,

And nurse their pillows, when the morning fine

Breaks in such loveliness before the day,

Approaching fast: but, as for me, delay

I would not; for Morn's star, in th' eastern sky,

Shines o'er her purple throne; and yet on high

The full Moon, in the west, rolls brightly down,

And gently hides herself behind the crown

Of distant hills: daylight succeeds; the air

Blows with a frosty coldness, and 'tis fair;

And tho' our city's spires are not yet seen,

By reason of the fogs that intervene,

And watchmen scarce have left their wonted beat,

To lid their eyes in sleep's embraces sweet:

O Winter! thou hast charms for such as rise

Betimes; and thy rewards of tranquil skies,

Of healthy air, and Heaven's fair looks above,

Are strong attractions to deserve my love.

Jan. 11, 1819.

RICHARD.

#### ODE TO A RED PINK,

*Expanding itself in full Flower on Christmas Day, 1818, in the most dreary part of an open Garden.*

'Tis winter. Cold and dark fogs lower,

Yet, pretty little modest flower,

You, on your stiffen'd upright stem,

Do cock your ruby diadem!

Well,—is it meant, sweet Pink, to show

That painted summer will not go

Entirely away?

Or would it hint that genial spring

Is ever hovering on her wing,

Above the wintry day,

To here and there a scrap let fall,

By shel'ring hedge or forest-tree,

Flowering the dead earth's snowy pall,

Of her all-gay embroidery,

Just as an earnest, thereby proving,

That the maid, tho' fond of roving,

Will to earth again, and throw

Anon, o'er every bush and tree,

And lofty hill, and meadow low,

Her living drapery?

Kind thought! thou little modest Pink,

Thou splinter of a lovely link

That holds the world in roseate bliss,  
When summer suns look down to kiss  
The emerald-bearded earth!

Of thee, and thy sweet mother, Spring,

Methinks I could for ever sing;

And, now that thou hast birth

In this rude elemental war,

I'll call thee Spring's ambassador,

Sent down to cheer

The dark cold year.

Or, hast thou 'woke thy wintry sleep,

And ta'en, sweet Pink, a gentle leap,

From Nature's frozen hand,

To burst thy joyous-seeming birth

Upon the coldest spot on earth,

Where life is at a stand,

To nod thy head, and bloom awhile,

With May-day breath and rosy smile,

To show, (Oh welcome guest below!)

How sweet is—*Hope in human woe*

Oh semblance meet, Almighty God!

To mark the glorious plan;—

How full art thou of boundless love

For undeserving man! BEPPO.

#### INSCRIPTION FOR A SNUFF-BOX.

O LIST! in me see *Hamlet's Ghost*,

Similitude, O rare!

How comes? a'n't I at my post

To—"snuff the morning air?"

Of friends I boast a perfect glut,

Who never turn my foes;

And yet they seldom greet me, but—

*I take them by the nose!*

Like tiger youthful jeering flies

At me where'er I stand;

What then? 'tis plain the good and wise

Oft take me by the hand!

There can't a congress settled be

Sans me and Mister BURKE:

And yet, where'er they deal with me,

There's—*dirty-handed work!*

Although my coat is rich and soft,

And golden every inch,

Alas! how very, very oft.

I'm driven to a pinch!

I ne'er presume to speak—one gent

Quizzingly; but rot 'em!

There's many find me quite a pungent

Fellow at the bottom!

In me a moral lesson's hid—

Think whereunto you must;

You raise—what?—say a coffin lid,

You join—what?—"dust to dust!"

Therefore, for duller dust prepare,

Pass, mortal, well your days;

Nor think your bad acts hidden are,

For I nose all your ways! BEPPO.

#### "THE COOK'S ORACLE."

THIS learned gastronomic book,

The "oracle" of every "cock,"

So very sapient seems, so rich in

The savoury wisdom of the kitchen;

And yet, its soups and sauces all

So wholesome are and physical,

The author's duplicate condition

Both cook bespeak him and physician!

How well you guess the matter, sir!—

His name is *Doctor Kitchiner*.

ANN CHOEVEY.



To the Editor of the Literary Journal.

SIR,—You have flattered me by the insertion of some Lines in your last Journal; but have gained, I fear, a troublesome Correspondent: I submit the following to your judgment, either for condemnation or acceptance.

Your's respectfully,  
Oct. 5th, 1818. NEOPHYTUS.

#### LINES.

SWEET kindred Loves! that bind the heart  
In Nature's, woman's, friendship's charms—  
To which, if hardly doom'd to part,  
Could I unfold my circling arms?

Affection! thou would'st first command  
The early bosom's fondest care;  
A sister's lov'd and loving hand  
Might snatch a demon from despair!

Yet thy soft service soon is past,  
In raging Love's consuming pow'r;  
Thy gentle influence fades at last,  
Extinguish'd in a fiercer hour.

But faithful Friendship both excels;  
Her discipline the thought refines:—  
No slight impression faintly tells,  
The zeal which Virtue here combines.

As sways the soul this earthly mass,  
And all the body's motions frames;—  
So must the love of soul surpass  
That love, which lovely woman tames.

The idea contained in these Lines, is altered from Spenser. You will likewise favour me, Sir, by giving room to the following

#### IMPROMPTU,

On hearing the Decay of Beauty lamented.

WHEN future years have fastly sped,  
And roll'd forgetful o'er my head;  
Shall I then peevishly repine  
That love and loveliness were mine?

Will retrospection, too, dismay,  
Recalling many a youthful day,  
When innocence and careless joy  
Breath'd from my heart without alloy?

No—rather let the onward stream  
Be brighten'd by the self-same beam;  
Tho' Loveliness be on the wane,  
Yet Innocence and Love remain!

#### CHARADES.

1.

THOUGH ev'ry art the villain tries,  
To make my first as truth be reckon'd;  
Tis' all in vain such thoughts to rise,  
His fate will always be my second:  
My whole—vain bait! an empty sound,  
Is often sought, but seldom found.

2.

My first a form or fashion tells,  
And by my next I buy or sell;  
If easy through this life you'd stroll  
Let all your wishes be my whole.

3.

My first a noble object names,  
A point of time my next will show;  
My whole from Heaven's throne proclaims,  
The will of God to us below.

4.

A sudden noise, and what oft' keeps,  
The miser's treasure while he sleeps;  
The parts united, you will find,  
My whole, most baneful of its kind.

EUGENIUS.

#### TO CORRESPONDENTS.

"Stanzas, by Montgomery," and stanzas "On a Passion-Flower," were the only two articles in our preceding Number which properly belonged to the head of FUGITIVE POETRY. The others, accidentally placed in their company, were the communications of Correspondents.

It always gives us pleasure to hear from M. His Letter on Quackery is in progress towards its appearance. We are not surprized that he thinks the communications of others less interesting than his own.

E. I. W. shall appear before long. We must tell this correspondent the plain truth. His communication is somewhere buried amid a heap of similar favours, the magnitude of the whole of which, and the ancient dates of many of the component parts, fill us at once with terror and compunction. A friend who recently beheld the pile, congratulated us thereupon at once, because it manifested the number of our friends and readers, and because it bespoke the literary habits which are so widely diffused among the public. The last consideration is always a favourite one with us. Our paper is not only a PAPER FOR ALL, but a PAPER BY ALL; a Pic-nic of the Town and Country. For ourselves, we have only to sit at the helm, and hold the tiller, and cast a look, from time to time, at the compass and the sails; and our little bark performs, as it were by herself, her modest and careless voyage.

Complete Sets of the LITERARY JOURNAL, No. 1 to No. 40, may now be had of the Publisher; in separate Numbers, price Sixpence each; Quarterly Parts, I and III, price Seven Shillings and Sixpence each, and Part II, price Eight Shillings; or entire Volumes, handsomely half-bound, in roan, uncut, price Twenty-five Shillings. The Map of the Polar Regions, printed in No. 2, may also be had separately.

#### ADVERTISEMENTS.

##### NEW INVENTION.

TO CAPITALISTS.—The Inventor of a New Motive Power, capable of acting independently, on local circumstances, and applicable to all kinds of Machinery, and which he is called upon immediately to erect, wishes to meet with a Gentleman of liberal and enlightened mind, who may be disposed to embark a capital of from £5000 to £10,000, and who may or may not take an active part in the concern, as most agreeable to himself. Principals only will be treated with. Apply, if by letter, post paid, to Messrs. Turner and Holmes, Solicitors, 5, Bloomsbury Square, London.

##### PROSECUTIONS FOR FELONY BY INDICTMENT.

In a few days will be published, price one shilling,

A LETTER to SIR SAMUEL SHEPHERD, Knt. M. P. His Majesty's Attorney-General, on the Administration of Criminal Justice in England and Ireland; and particularly on the NON-ALLOWANCE OF PLEADINGS OF COUNSEL FOR DEFENDANTS, in Prosecutions for Felony by Indictment.

By E. A. KENDALL, Esq. F. A. S.

"I apprehend that Criminal Laws were made to save the lives of persons, and not to destroy them."

Mr. Attorney Stanley,

London: Printed for Baldwin, Cradock, and Joy, Paternoster Row; and Clarke and Sons, Portugal Street.

#### APICIUS REDIVIVUS.

Just published, the Second Edition, carefully revised, of

THE COOK'S ORACLE; containing Practical Receipts for Roasting, Boiling, Frying, Broiling, Vegetables, Fish, Hashes, Made Dishes, &c. &c. on the most economical Plan for Private Families; also, the Art of composing the most simple and most highly finished Broths, Gravies, Soups, Sauces, and Flavouring Essences. The quantity of each article being accurately stated by weight and measure, the humblest novice may work with the same certainty as the experienced Cook. The result of actual experiments, instituted in the Kitchen of a Physician, for the purpose of composing a Culinary Code, which will save much time, trouble, and money.

"The main business of this book is to increase the comforts of moderate Families and moderate Fortunes, and bring the enjoyments and Indulgencies of the most opulent, within reach of the middle ranks of society: and the Receipts are so composed, as to be as agreeable and useful to the stomach as they are inviting to the appetite: nourishing, without being inflammatory, and savoury, without being surfeiting; endeavouring to hold the balance even between the agreeable and the wholesome, and the epicure and the economist."—*Vide Rudiments of Cookery*, p. 120.

London: printed for John Hatchard, Piccadilly.

#### SCIENTIFIC INSTRUCTION FOR YOUTH.

The following valuable Books of Scientific Education are published by Baldwin, Cradock, and Joy, Paternoster Row.

1. USEFUL KNOWLEDGE; or, a Familiar Account of the various Productions of Nature, Mineral, Vegetable, and Animal, which are chiefly employed for the use of Man. Illustrated with numerous Figures, and intended as a Work both of Instruction and Reference; by the Rev. William Bingley, A.M. Author of "Animal Biography." The Second Edition, with considerable Alterations and Additions, and with a new Set of Sixteen Plates, from very improved Designs. In 3 vols. 12mo. price 11. 1s.

2. ELEMENTS of PLANE and SPHERICAL TRIGONOMETRY; with their Applications to Heights and Distances, Projections of the Sphere, Dialling, Astronomy, the Solution of Equations, and Geodesic Operations; intended for the use of Mathematical Seminaries, and of first-year Men at College; by Olmuthus Gregory, LL.D. of the Royal Military Academy, Woolwich; Author of Letters on the Evidences, Doctrines, and Duties, of the Christian Religion; a Treatise of Mechanics, and other Works. 12mo. price 5s. bound.

3. A Comprehensive, Astronomical, and Geographical CLASS-BOOK, for the use of Schools and Private Families; by Margaret Bryan. In 8vo. price 7s. 6d. boards, illustrated by plates.

4. HARMONIES of NATURE; by J. B. H. De St. Pierre, Author of Studies of Nature, Paul and Virginia, &c. translated from the French by W. Meston, A. M. In 3 vols. 8vo. price 11. 16s. with a Portrait of the Author.

5. DIALOGUES on CHEMISTRY, intended for the Instruction and Entertainment of Young People; in which the First Principles of that Science are fully explained. With Questions for the Examination of Pupils; by the Rev. J. Joyce. The third edition, considerably enlarged, in 2 vols. price 9s. half bound.

6. SCIENTIFIC DIALOGUES; intended for the Instruction and Entertainment of Young People; in which the First Principles of Natural and Experimental Philosophy are fully explained; by the same Author; comprising Mechanics, Astronomy, Hydrostatics, Pneumatics, Optics, Magnetism, Electricity, and Galvanism. A new edition, in 6 vols. price 15s. half-bound.

7. By the same Author, A COMPANION to the SCIENTIFIC DIALOGUES; or, the Tutor's Assistant and Pupil's Manual in Natural and Experimental Philosophy; containing a complete Set of Questions, and other Exercises, for the Examination of Pupils, in the Scientific Dialogues, and forming a Seventh Volume of that Work. To which is added, a Compendium of the principal Facts under each Department of Science. Half bound, 2s. 6d.



8. By the same Author, **DIALOGUES** on the **MICROSCOPE**, intended for the Instruction and Entertainment of Young Persons desirous of investigating the Wonders of the minuter Parts of the Creation: containing an Account of the Principles of Vision; and of the Construction and Management of the most improved and generally useful Microscopes; illustrated with ten Plates. In 2 vols. 12mo. price 7s. half-bound.

9. **A CATECHISM of NATURE**; new edition, improved and enlarged, by the same Author, price 1s. 6d. sewed.

10. **The WOODLAND COMPANION**; or, a brief Description of British Trees, with some Account of their Uses. Illustrated by twenty-eight Plates. Price 9s. neatly half-bound; by Dr. Aikin.

11. **ARTS of LIFE**:—1. Of Providing Food; 2. Of Providing Clothing; 3. Of Providing Shelter:—described in a Series of Letters, for the Instruction of Young Persons. Half-bound, price 2s. 6d.; by the same Author.

12. **NATURAL HISTORY of the YEAR**, being an Enlargement of the Calendar of Nature; by Mr. Arthur Aikin. 12mo. 3s. 6d. bound.

13. **ANECDOTES of remarkable INSECTS**; selected from Natural History, and interspersed with Poetry; by Joseph Taylor; in a neat pocket volume, embellished with engravings. Price, half-bound, 3s.

14. **The WORLD DISPLAYED**; or, the Characteristic Features of Nature and Art exhibited on a new Plan; by John Greig, Author of the *Lady's Guide to Arithmetic*, &c. In a large vol. 12mo. price 8s. 6d. bound; or, on large paper, price 12s. 6d. boards.

15. An **INTRODUCTION to the USE of the GLOBES**; containing Definitions and Problems in Geometry, the Stereographic Projection of the Sphere, the Rise and Progress of Geography and Astronomy; by the same Author. 12mo. price 3s. boards.

#### ASTRONOMY FOR SCHOOLS, BY MR. GUY.

*In a few Days will be published, by Baldwin, Craddock, and Joy, Paternoster Row, in royal 18mo. illustrated by eighteen beautiful Plates. Price only 5s. in red.*

**ELEMENTS of ASTRONOMY**, familiarly explaining the general Phenomena of the Heavenly Bodies and the Theory of the Tides: to which is subjoined, a complete Set of Questions for Examination. For the Use of Private Students as well as of Public Seminaries. Intended as a Companion to the "School Geography" of the same Author. By JOSEPH GUY, formerly Professor of Geography at the Royal Military College, Great Marlow.

*Also, by the same Author,*

1. **The SCHOOL GEOGRAPHY**, to which the above Work is intended as a Companion; on a new, easy, and highly improved Plan; comprising not only a complete general Description, but much Topographical Information, expressly adapted to every Class of Learners, both in Ladies' and Gentlemen's Schools.

2. **GUY'S POCKET CYCLOPEDIA**; or, Miscellany of Useful Knowledge, from the latest and best authorities, designed as a Class book for senior Scholars, and for young Persons in general; containing much useful information on various subjects necessary to be known by all Persons, and yet not to be found in books of general use in Schools. The 8th edition, with a copious List of Authorities, to which the Student is referred for more extended information. In 12mo. price 8s. bound.

3. **GUY'S SCHOOL CYPHERING BOOK FOR BEGINNERS**, containing a complete Set of Sums in the first Four Rules of Arithmetic; printed in large Figures, the Copy-book size, having all the Sums set, and all the Lines ruled; on excellent Writing Paper; a new Edition; price 3s. 6d. 4to. half bound.—Also a Key to the same, price 6d.

4. This book is particularly recommended for Ladies' Schools: and will be found very advantageous for Domestic Instruction.

4. **GUY'S NEW BRITISH PRIMER**, for Children of an early Age. A new Edition, with many cuts, price 6d.

5. **GUY'S NEW BRITISH SPELLING BOOK**, or an

Introduction to Spelling and Reading, in seven Parts, with the Tables of Words divided and accented according to the purest Modes of Pronunciation. A new Edition, price 1s. 6d. bound.

6. **GUY'S NEW BRITISH READER**; or, Sequel to his Spelling Book, containing a great variety of easy Lessons, selected from the most approved Authors; with this essential Improvement, that the more difficult Words are divided, explained, and arranged, at the Head of each Chapter. A new Edit. price 4s. bound.

7. **GUY'S CHART of GENERAL HISTORY**, Ancient and Modern. On a large sheet of Columbian drawing paper, the third Edition, corrected, price 7s. coloured; on canvass and rollers, 10s. 6d.; and varnished, price 14s.

8. **A GEOGRAPHICAL KEY to the Problems and Questions in Guy's Geography**; price 1s. 6d. sewed.

And by Mr. JOSEPH GUY, Jun.

1. **The ENGLISH SCHOOL GRAMMAR**; in which Practical Illustration is, in every step, blended with Theory, by Rules, Examples, and Exercises, adapted throughout to the Use of Schools and Private Teachers.

In this Work, English Grammar is rendered easy to the capacity of every Learner, not only by giving a concise Outline of its Theoretical Principles, but by combining practical Illustrations with those Principles. Appropriate Questions and Exercises also accompany the Rules. Fifth Edition, price 1s. 6d. bound.

2. **The NEW LATIN PRIMER**; or, a Companion to Latin Grammars, in three Parts. By Joseph Guy, Jun. 18mo. 2s. bound.

3. **NEW EXERCISES in ORTHOGRAPHY**, containing Selections from the most admired Authors, in Prose and Verse, 1s. bound.

#### SOUTH AMERICA.

*This Day is Published, by Baldwin, Craddock, and Joy, Paternoster Row, in one vol. 8vo. price 12s.*

**The COLONIES and the PRESENT AMERICAN REVOLUTIONS**. By M. DE PRADT, formerly Archbishop of Malines. Translated from the French.

#### COLONIAL JOURNAL.

*On the 1st of February next, will be published, price Eight Shillings,*

**THE COLONIAL JOURNAL, No. IV**, containing,

1. View and Description of the Town and Harbour of Port Royal, in the Island of Martinico.

2. Figure and Description of the Wild Sheep, as found in the Rocky Mountains, in North America, and anciently a Native of Great Britain.

3. Mr. Walton on the Coca, a Native Vegetable of Peru.

4. M. de Talleyrand on the Advantages to be derived from New Colonies in the present Circumstances: Translated from the French.

5. A View of the Civil Government and Administration of Justice in Canada, while it was subject to the Crown of France. By Francis Maseres, Esq. F.R.S. a Councillor Baron of the Exchequer, and formerly His Majesty's Attorney-General for the Province of Quebec.

6. An authentic Account of the Poison Tree of Java.

7. An Account of the Discovery of Cochrane's Anchorage, New Providence.

8. Colonial Collections.—Graves's Short Account of the Bahama Islands, &c. &c.

9. Colonial Bibliography; being Titles and Brief Descriptions of Printed and Manuscript Works on the European Colonies, &c.

10. Hon. and Rev. Dr. Strachan's Report of the Proceedings of the Loyal and Patriotic Society of Upper Canada.

11. On Mangel Wurtzel, as a West India Provision Crop.

12. Mr. Sells on the Management of Negro Breeding Women.

13. A Winter's Night in the Woods: a Canadian Fragment.

14. Review of Books:—Watson's Defence of the Wesleyan Methodist Missions in the West Indies.

15. Summary of Colonial Affairs:—Slave Registry at the Cape of Good Hope, &c.

16. State and Official Papers:—French, Danish, and Dutch Colonies.—East Indies.—Ionian Islands.—British North America Exports to the West Indies, 1806 to 1814, inclusive.—Papers relating to the Abolition of the Slave Trade.

17. New South Wales—Report of the Select Committee of the House of Commons on Transportation, 1812.

18. Parliamentary Proceedings.—Barrados Assembly—House of Lords—Colonial Military Establishments.

19. Titles and Abstracts of all Acts of Parliament relating to the Colonies, passed Anno 1816.

20. Colonial Notices, Civil, Military, Literary, Philosophical, Religious and Missionary, and Commercial.

21. Colonial Occurrences, Appointments, Births, Marriages, Deaths, &c.

22. Annual Parliamentary Accounts of the Trade and Navigation of Great Britain and the Plantations.

23. Indexes to the First and Second Volumes.

*On the 1st of February will also be published,*

**THE COLONIAL JOURNAL NO. IX**, containing,

1. A Coloured View, with a Description, of the City of Buenos Ayres, in South America.

2. The Natural History of Water Serpents, with an Inquiry into the probability of the accounts published by the Historical and Philosophical of Boston, concerning a supposed Sea Serpent; with Wood Engravings.

3. An Account of the New York Grand Western Canal; with a Quarto Map of the Route.

4. Half-Casts of India.

5. On the signification of the term Creole; Poetry, &c.

6. Sketch of a Journey across the Continent of South America, from Buenos Ayres to Santiago de Chili. By Judge Provost, one of the Commissioners of the United States of America.

7. Sir John Sinclair on the Agricultural Advantages to be derived from our East Indian Possessions.

8. Sir John Sinclair on the Agriculture of the West Indies.

9. Antidotes to West India Sketches: drawn from Authentic Sources.

10. Ceylon.—Wohlfart's Memoir on the War with the Chingalees. Translated from the Dutch Original.

11. Mr. Walton on the Ancient Relations of the Ionian Islands with the Main Land of Abania; with an Unpublished Account of the Montenegrinos.

12. Mr. Millington on Magnetic Variation.

13. Mr. Dickinson on Iron Tanks, Casks, Buys, &c.

14. Emigration Papers.—Emigration to the Western Country of the United States.—Observations by a Native of the United States.—Emigration to Lower Canada and Nova Scotia.

15. Colonial Collections.—Papers by Lord Sheffield and others on the Commercial Interchange of the United States of America with the West Indies.

16. Colonial Bibliography, &c.

17. Review of Books.—Dr. Thorpe on the Present Increase of the Slave Trade.—Consequences of the British Abolition.—Character of Messrs. Wetherforce, Brougham, and Macaulay.—Conduct of the African Institution.—Prospects of the British Empire under the Abolition.

18. Parliamentary Proceedings.—Spanish Slave Trade.—Parliament of Lower Canada.—Mr. Davidson's Speech on the Canada Timber Trade, &c. &c.

19. Occurrences, &c.

London: Printed for Baldwin, Craddock, and J. M. Richardson, Cornhill, and J. Booth, Duke Street, Portland Place.

*LONDON:—Printed for the Proprietor, by G. D. WILSON, Old Basil Court; and Published by J. LIMBIRD, 53, Holborn Street, near St. Clement's Church, Strand; E. WILSON, 88, and J. CHAPPELL, 98, Cornhill; and at REYNOLDS'S Subscription Reading Room, 137, Oxford Street, where Communications and Advertisements are received.*

Subscribers are respectfully requested to give their ORDERS to any Bookseller or Newsvender nearest to their own place of residence.